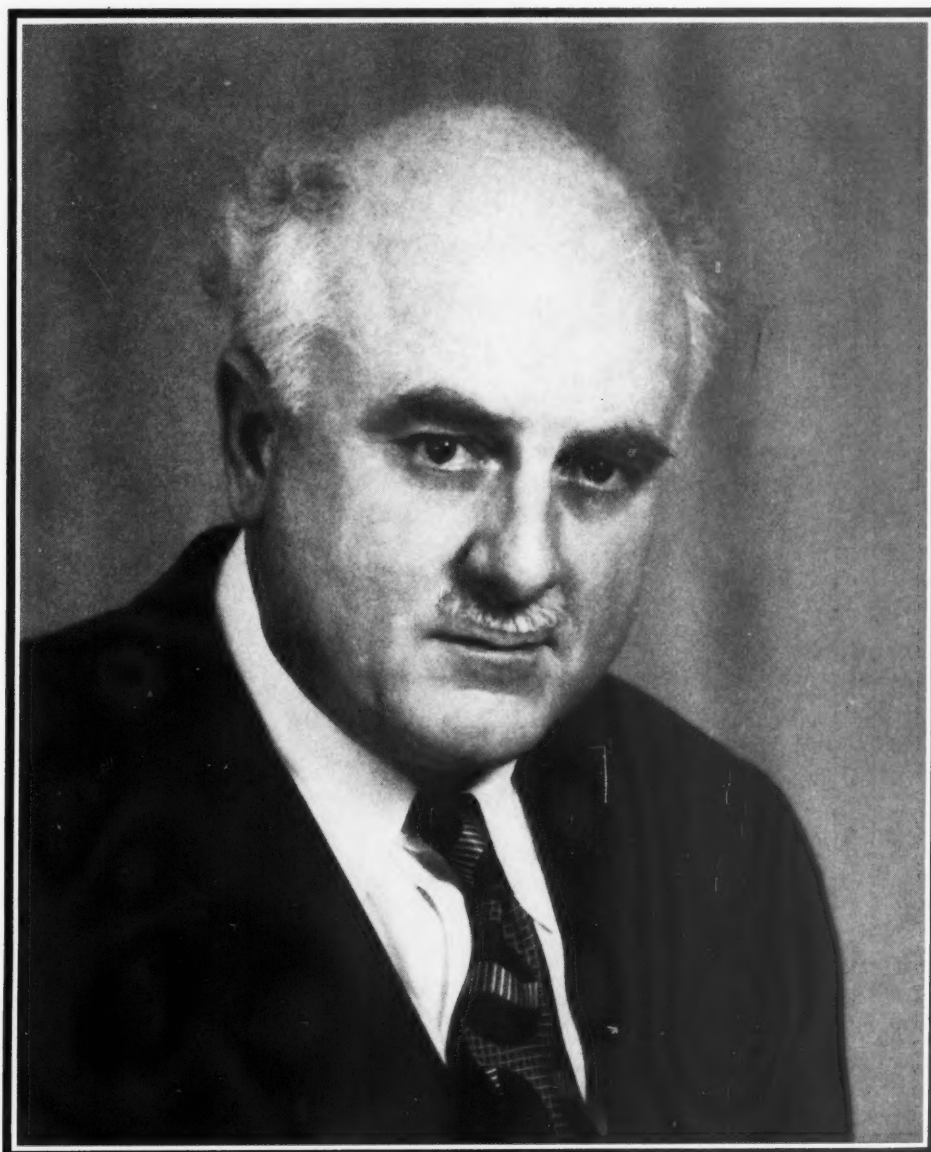


THE

DEFENDER



GERALD B. WINROD, D.D.

December 1957
Volume 32
Number 8



The Birth Of Our Saviour

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

*—The Gospel according to Luke
Chapter 2
Verses 8-14.*

DEFENDER MAGAZINE

A GREAT SOLDIER GOES HOME

"I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4:7.

THE LARGE CROWD assembled here today from many sections of the nation, and the beautiful and large floral offering, is eloquent testimony of the high esteem thousands of people had in their hearts for Dr. Gerald B. Winrod. Telegrams, phone calls and air mail letters from friends in all walks of life have been pouring into the Defender offices since the announcement of his passing. Today you are here from the north, the south, the east and the west, to pay tribute to this man who was a friend to so many.

The Church has lost a champion, the country has lost a crusader, the pulpit has lost one of its greatest orators. His influence has been felt the world around. His pen was that of "a ready writer." As an author, his books have circled the globe. As an editor, his magazine, *The Defender*, has a world-wide circulation and is one of the foremost publications in evangelical Christianity. His outstanding work in the field of modern missions has easily made him one of the great missionary statesmen of our day.

He was a patriotic citizen who dearly loved his country. His radio voice was familiar to millions. He was an earnest contender for the "faith of our founding fathers." He believed in constitutional government. Non-Christian and un-American groups feared the pen and tongue of Dr. Winrod more than any other man of our day.

The Defenders organization, of which he was the founder and leader, has its well-established headquarters in Wichita, both the general offices and printing plant being located here.

I would like for you to have a comprehensive picture of the work this dedicated life has made possible. In Puerto Rico alone, there are almost 200 Defender missionary churches. There is a large, beautiful Seminary building there where approximately 120 young men and women are receiving Christian training under the leadership of competent instructors.

In the Dominican Republic there are 11 churches. In Mexico there are approximately 30 churches forming a part of the Defenders missionary organization. There are

also many Defender churches among Spanish-speaking people in the cities of New York and Chicago. The work in the Middle East is well-organized with a general superintendent in charge of two schools located in Jerusalem — one for the training of young men, the other for young women. A converted Jew is associated as a Christian missionary working among his own people here in America. The radio ministry of the Defenders work is heard daily on many powerful radio stations. Truly the influence of Dr. Winrod has been far-reaching.

His ministry reminds us, in many respects, of some of the great characters of the Old Testament. They were prophetic in vision and utterances and foretold coming events. Dr. Winrod was such a man and we often heard people say "things have come to pass in our country just as Dr. Winrod said."

The character in the New Testament who reminds me of Dr. Winrod most is that of the Apostle Paul who wrote the words of our text for today ... "I have fought a good fight, I have finished my course, I have kept the faith."

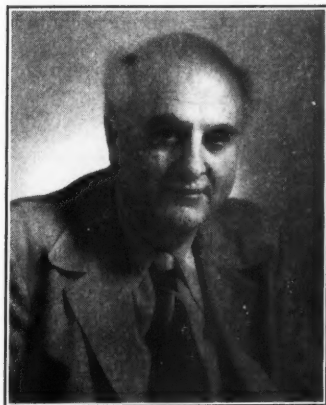
Preceding the words of our text, the Apostle wrote

"I am ready ... my departure is at hand." Dr. Winrod seemed to realize that it was time for him to go for he said in his last words, "Read me the 121st Psalm." His daughter, Geraldine, read the passage. This, as you all know, is the "Traveler's Psalm," and truly his departure was at hand for he immediately, after hearing it, "went to be with the Lord."

"I have fought a good fight." These are the words of a great warrior. The work of a good soldier is to be on

the offensive as well as the defensive. Truly Dr. Winrod was both. On the offensive it was his duty to go into the camp of the enemy, which he did, serving under his Commander-in-Chief, our Lord and Saviour Jesus Christ.

Such a soldier is always shot at by the enemy. That was the reason so many foes of Christ and Christian Americanism took shots at this great soldier. He was



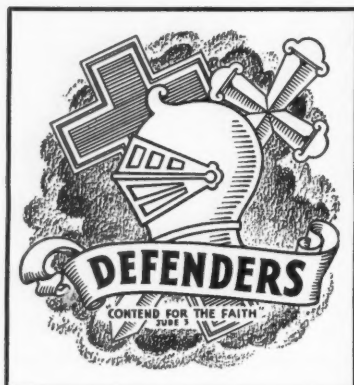
The article reproduced herewith is a portion of the funeral message as delivered by Dr. W. T. Watson Thursday, November 14, 1957 ... Wichita, Kansas. Those assisting with the service were Dr. Edward Fehr, Dr. Sam Morris, Dr. Harvey H. Springer, Dr. J. F. Rodriguez and Dr. Jose Hernandez.

not one to run in the fight and many have been his victories. In his defensive ministry, he sought to keep and protect that which was his Lord's. They were dear to him.

"I have finished my course." These words are applicable to the one whose life and memory we honor today. To those of us who are still on the battlefield it is hard for us to realize that his earthly course has been completed. We must carry on. While he had only reached 57 years in the milestones of life, he succeeded in crowding

into those 57 years what many men would have had to live 157 years to accomplish. His influence will continue to be felt. The good he began will never cease.

"I have kept the faith." The most precious possession any person can have is that of *faith*. To him it was a sacred trust. His life was spent in its defense. Not only did he keep the faith, but his faith kept him. May the mantle of courage, faith and devotion which Dr. Winrod wore so graciously, fall upon all of us who seek to carry on.



WE MUST CARRY ON!

AN OPEN LETTER FROM
OUR NEW EDITOR AND PRESIDENT
DR. W. T. WATSON

DEAR FRIENDS:

No one man can fill the shoes of Dr. Gerald B. Winrod. The many ministries of the Defenders organization, which was founded by Dr. Winrod, and of which he was President until his recent home going, are far-reaching.

Solid foundations have been constructed for he was a wise and master builder. Truly this man lived for others. His love for souls at home and abroad is revealed by the fact that he labored and lived to make Christ known.

Little did we realize at the last annual board meeting of the Defenders of the Christian Faith, Inc. last April, that this would be the last one over which Dr. Winrod would preside. It has been my pleasure to be on his Board and to serve as Vice President since the corporation was formed in 1945. At this meeting, he stated to the members of the Board and the 30 or 40 Defender employees of the office and printing plant that, in the event he should pass on, it was his wish for me, with the help of the Board members and his friends throughout the country, to "carry on."

The ministry of *The Defender Magazine*, which is read by approximately a quarter million people each month, must be continued. The great missionary program of the Defenders, consisting of about 250 churches, a Seminary and other schools, must be carried on. We cannot let them down. If anything, we should seek to broaden our borders and reach even more for Christ, both at home and abroad. The publication of tracts and other religious literature must continue. The radio ministry, which will be curtailed in some aspects, is expected to have a continued important part in the proclamation of the Gospel at home and abroad.

The work is well-organized with two non-profit

corporations, each having a Board of Directors. These Boards have been functioning in cooperation with Dr. Winrod through the years.

As you read this article, the staff remains practically the same as in the past. Mrs. M. L. Flowers, Dr. Winrod's secretary for 28 years, and business manager, continues to be in charge of all office operations and has associated with her the very capable workers trained under his supervision.

Mr. J. B. Carney, another of Dr. Winrod's personal secretaries, working with him on *The Defender* and in the radio ministry, will be associated with us in the editorial work of this publication.

Mr. Carl Lassman continues as foreman of the printing plant. Dr. J. F. Rodriguez is Superintendent of the Seminary and the churches in Puerto Rico and the Dominican Republic. Dr. Ricardo Botello has jurisdiction of the churches in Mexico and Dr. J. A. Hernandez is in charge of the Spanish speaking churches in the United States. Rev. S. J. Mattar will continue to supervise the schools in the Middle East.

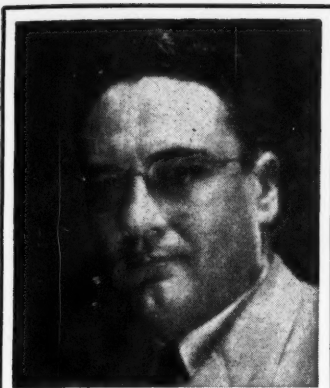
We must have, and I am sure you will give it to us, the same prayerful and financial support you have given the work in the past. We need, as never before, prayer warriors for the Defender work.

Please plan to be a daily prayer partner.

Your letters, your prayers and your gifts to make the work possible, will greatly encourage us at this time.

God bless you, Defender friends.

Yours in Christ,
W. T. Watson,
President



DR. W. T. WATSON

MEET OUR NEW EDITOR AND PRESIDENT

J. B. CARNEY
WICHITA, KANSAS

IT HAS BEEN my privilege for several years to be closely associated with Dr. Winrod, the founder of the Defenders of the Christian Faith, Inc.

One of the things Dr. Winrod impressed most on me was the value of true friendships — not the shallow kind who fall by the wayside when misfortune comes your way, but the staunch, unmovable individual who stands with you, through sunshine and shower.

Through the years Dr. Winrod had surrounded himself with men on whom he could rely. They had the utmost faith and confidence in him. One such man is Dr. W. T. Watson, founder and president of Trinity College, now located at Clearwater, Florida.

For almost a quarter of a century they have been close friends. These two have conducted many great Bible conferences together and, when the Defenders organization was incorporated

in 1945, Dr. Watson was made Vice President of the Corporation, a position he held until the passing of Dr. Winrod November 11th of this year.

It was Dr. Winrod's wish, and he expressed it often, not only to me personally, but also to Mrs. Flowers, his office manager and business adviser for the past 28 years, that when he went home to be with the Lord, Dr. Watson was to "carry on." At the last meeting of the Board of Directors here in Wichita, in April of this year, Dr. Winrod made this desire known to the entire Defender staff, consisting of almost 40 employees. Little did we realize then that the time was so near at hand when the burden of responsibility would be shifted from Dr. Winrod's shoulders to those of his friend.

Dr. Watson is a native of North Carolina. He graduated from the Toccoa Falls Institute in Georgia in 1921 and from the Nyack Missionary Train-

ing Institute in New York in 1922. He was ordained to the Gospel ministry by the Christian and Missionary Alliance in 1924.

Dr. Watson organized the St. Petersburg (Florida) Gospel Tabernacle in 1924 and has served as pastor of this church for almost 34 years. Associated with him in great crusades were such men as Dr. W. B. Riley, Billy Sunday, Dr. H. C. Morrison, Dr. Wm. Evans, Gypsy Smith, Sr., Dr. Oswald J. Smith, Homer Rodeheaver, Dr. R. A. Forrest, Dr. Albert Hughes and a host of others including, of course, Dr. Winrod.

In 1932 Dr. Watson founded the Florida Bible Institute, which is now known as Trinity College. It was my privilege to attend this school, where I obtained a solid foundation of religious education under the competent guidance of the many excellent teachers.

Trinity College is located in Clearwater, Florida. Many leaders in evangelical Christianity have graduated from there, including Billy Graham.

Dr. Watson is also a member of the Board of Directors of the Christian Freedom Foundation of New York City. Leaders of all the major denominations are represented on this Board. They publish "Christian Economics," which has a nationwide circulation.

Since the passing of our founder, Dr. Watson called a board meeting of both the Defenders of the Christian Faith, Inc., and the Defenders Theological Seminary, at which time he was unanimously elected to the presidency of both Boards, which automatically and officially made him our new leader, under the Lord, and editor of this publication.

Dr. and Mrs. Watson now live in St. Petersburg, Florida, which has been their home since he organized and became pastor of the church in that city. At present he will be spending some time here in the office at Wichita and we will be in touch with him daily by telephone and air mail.

The staff here at Defender Headquarters wishes to assure Dr. Watson of their wholehearted cooperation and support as we all march forward in a body to carry on the great ministry of the Defenders movement as founded by Dr. Gerald B. Winrod.



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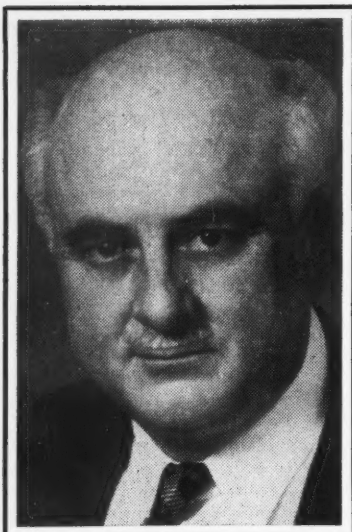
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\$1.00 the Year ... 27 Months \$2.00



"... having obtained a good report"

Editor's Note: Within a matter of hours after the passing of Dr. Winrod Monday evening, November 11th, friends from all parts of the world sent messages of comfort by telegraph, long distance telephone and personal letters. We are reproducing below a few of the sentiments expressed.

Dr. Winrod's host of friends here at Metropolitan Baptist Tabernacle are shocked at the news of his passing. God's army has lost one of its five star generals and the Christian cause the world over will miss his dynamic leadership. You have the prayers and sympathy of this pastor and congregation.

—Dr. E. J. Rollings
Detroit, Michigan

☆ ☆ ☆

My deepest sympathy and prayers. I just read about Dr. Winrod in the morning paper. I grieve with you and the Defender family over the going home of one of God's greatest men. But "our loss is heaven's gain." God bless and comfort you.

—Mrs. Georgia Swain
Tampa, Florida

☆ ☆ ☆

News of Dr. Winrod's home going is a shock to all. Surely he fought a good fight for God and country. We extend our heartfelt sympathy and prayers for you in your trying hour. First Thessalonians 4:13-18.

—Richey Evangelistic Association
Houston, Texas

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Sorry to hear of the premature passing of my good friend, Gerald B. Winrod. He was a great man and a courageous fighter for the right and did much good in the world.

—Rev. Andrew Johnson
Wilmore, Kentucky

☆ ☆ ☆

Shock and surprise were mine this morning as I read of Dr. Winrod's passing. But immediately there came to mind, the Heavenly Father maketh no mistake. May the grace of our God sustain and strengthen you and yours in this hour of earth's strongest test.

—Rev. Art Wilson
Wichita, Kansas

☆ ☆ ☆

Our sorrow cannot be expressed by word or pen. We share your bereavement. Dr. Winrod was one of my most cherished friends. God will sustain you immeasurably. Dr. Winrod's going is an altar where many will complete the dedication of their lives to the cause of Christ.

—Dr. and Mrs. A. D. Hurt
Boise, Idaho

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ROSEMEAD, CALIFORNIA

Sad news has reached us a great man has fallen. He was an esteemed friend. Heaven will be richer, earth poorer. All of us are praying for you.

—Dr. and Mrs. Oliver E. Williams
—Prof. and Mrs. J. R. MacMurray
Union City, Pennsylvania

☆ ☆ ☆

Just learned of Dr. Winrod's passing away. Please accept and extend to the staff sincere condolences. XEDM and myself feel we lost a great friend.

—Carlos V. Rodriguez and Family
Hermosillo, Sonora, Mexico

☆ ☆ ☆

We were shocked to hear of the death of our dear friend and fighter for the rights of common people and express deepest sympathy to you and your family.

—Senator and Mrs. William Langer
Washington, D.C.

☆ ☆ ☆

Even though we feel a deep sense of loss at Dr. Winrod's passing, we are comforted he is with the Lord.

—Rev. Leonardo Castro
Bayamon, Puerto Rico

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We and our congregation want to express our deepest sympathy in this moment of your great loss. We know that our God lives and we are praying.

—Rev. and Mrs. Licinio Rolon
Villapalmeras, Puerto Rico

★ ★ ★

Words are inadequate to express the feeling that is in our hearts. We have and are praying that Christ will be especially real and close to you and the family at this time. Isn't it wonderful that we as Christians have only to be separated for a short time once again to be reunited? While our hearts are heavy with tears at our personal loss of a father and friend that we loved so dearly, truly heaven must be rejoicing at the home coming of one of the most dedicated and self-sacrificing warriors that Christianity has ever known. Our prayers and those of our little Church are with you tonight.

—Mr. Bobby Watson and Family
Demorest, Georgia

★ ★ ★

What can I say? Psalm 147:3 must speak for me. I was stunned to learn of Doctor Winrod's going to glory. Words now are such rickety vehicles on which to express our emotions. Certainly you are finding God nearer than you have ever known him to be. America has lost one of its great citizens. I have lost a friend such as we meet so few during the span of years we call life. God bless you all.

—Dr. George B. Dewey
Ft. Madison, Iowa

★ ★ ★

May God comfort you in this hour of grief. Not only the Church has lost a great apostle but the nation lost a faithful patriot. Our hearts are heavy. We will repeat the comforting Scripture, he fought a good fight, he finished his course, he kept the faith.

—Defenders of New York

"THE NATIONAL DEBT IS AS UNNECESSARY AND STUPID AS A THIRD WORLD WAR." This pamphlet really proves that we need never have another depression, world war, nor income tax, and that Uncle Sam need not owe one dollar if Congress will use the power given it by the Constitution. Make America Solvent! A solvent U.S.A. would be unconquerable. 10c — Dozen \$1.00.

HADLAND
P.O. Box 68 Rochester, Minn.

Accept our deepest sympathy and respect in the passing of our most devout and noble American, Dr. Winrod.

—Mr. and Mrs. Carrol Cales
—Don and Jack Cales
Tonkawa, Oklahoma

★ ★ ★

Words are inadequate to express our sorrow at the news of the loss of your founder.

—Rev. J. Soler
New York, New York

We are indeed shocked and know what a sad time this is for all of you. We are with you in spirit. Our deepest sympathy and love.

—Dr. and Mrs. Delmar Randall
Portage, Pennsylvania

★ ★ ★

We have lost a great friend. My deep sympathy is with you. Call on me to help in any way.

—Mr. Robert S. Martin
Hollywood, California

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In thinking of Dr. Winrod this morning, I remembered when I first saw and talked with him. I worked for a short time typing when you were located on West Douglas, and I had made a mistake of typing the wrong list on some envelopes. The lady who had given me the assignment was quite disturbed but Dr. Winrod only smiled at me — that smile gave me so much punch that I didn't mind at all, and started all over again. Please don't think I'm being silly to sit down and scribble you my thoughts, but I thought maybe you, who were so close to him, would find greater comfort if you knew what a great feeling it gives to someone like me to have brushed shoulders with so great a disciple.

—Mrs. Nellora Warne
Wichita, Kansas

★ ★ ★

We can still see the Defenders' chief defender reading his open Bible in the Washington courtroom just before our celebrated still untried trial started in 1944. Dr. Winrod's life again proves no power on earth can stand long against the open Bible.

—Mr. Prescott Dennett
Washington, D.C.

★ ★ ★

Words are not adequate to express our deep sorrow. Now there is a vacant chair. The one we all loved has gone from us. But we will not think of him as gone forever. He is merely asleep, safe with Jesus. One of these days we will rise up to meet him in that Home over the sunset.

—Mr. and Mrs. Guy Bearden
Wichita, Kansas

★ ★ ★

Members of the New York Bible Society, my wife and I are greatly grieved to hear of Dr. Winrod's departure. We pray the Lord give you the strength and consolation you so much need at this very sad hour.

—Rev. and Mrs. Roberto Nieves
New York, New York

★ ★ ★

Doctor Winrod's death shocking news. We have lost a great and noble leader.

—Mr. Henry Allen
Granada Hills, California

THE JOY BEARER

A religious monthly magazine edited by a home-bound shut-in. Sample 20c; \$1.00 per year. F. D. Schofield ... Poynette, Wisconsin.



JAMES J. LAUGHLIN

Editor's note: Among Dr. Winrod's choicest friends was attorney James J. Laughlin of Washington, D.C. Their friendship dated from the days of the infamous Sedition Case. Upon learning of his passing, Mr. Laughlin dispatched the letter, reproduced below, to Mrs. Flowers, Dr. Winrod's secretary for the past twenty-eight years.

November 12, 1957
Washington, D. C.

Mrs. M. L. Flowers
Defenders, Inc.
Wichita, Kansas

Dear Mrs. Flowers:

It was just a moment ago that I received the news of the death of Dr. Winrod. The shock is overwhelming. I extend to you and all members of the staff my deepest sympathy and I sincerely trust you will convey this to the members of his family.

Dr. Winrod was a patriotic, outstanding American. He lived ahead of his time. Early he exposed the evils of communism and communist forces in the various agencies of the government. When he did this

he brought down on his head the wrath of the administration in power and certain other vicious elements.

A concerted campaign was set in motion to ruin him. The press of that day was vehement and vicious. Many of his close friends deserted him. Even those who owed loyalty to him became lukewarm. However, that did not deter Dr. Winrod. He continued the fight and ultimately truth prevailed.

While he was indicted as a defendant in the sedition trial he lived to see the day when this was characterized by all right thinking people a monstrous miscarriage of justice. The prosecutor was repudiated and dismissed. The trial judge died in disgrace. Everything condemned by Dr. Winrod came to complete measure of fulfillment.

Dr. Winrod did a magnificent job in the sedition trial. He was a tower of strength to those who were otherwise weak. He even gave courage to certain of the lawyers who were in fear of the trial judge and the prosecuting arm of the government. It is my opinion that Dr. Winrod's vigor day after day caused the collapse of the case.

Dr. Winrod was an eloquent, forceful speaker. He campaigned for what he believed to be right. To those persons who were loyal to him there came a lifelong friendship. I am happy indeed to know that I enjoyed his esteem and good will.

I sympathize with the members of the Defender staff. His death is a crushing blow. The ship has lost its captain. However I am sure that the members of the staff will always be mindful of the vigor of his personality and the honesty of his purpose and they will carry on.

Death is no respecter of persons. We cannot control it. Our fate is in the hands of a higher power. Let us pray that his noble soul may rest in peace eternal.

James J. Laughlin

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MY FATHER IS AWAY

REV. GORDON WINROD
SAN ANTONIO, TEXAS

WHEN I was a child I traveled with my father very often. He would arrange a series of preaching engagements for almost every night over a period of several months. His itinerary would take us over 15,000 miles during the 3 months of a summertime. Sometimes a sermon which was delivered in one place was also preached in another city. I have heard some of his messages several times.

Of all his sermons and of all his words, none are more indelibly impressed upon my mind and ears than the words of Paul: "O death, where is thy sting? O grave, where is thy victory?"

With his deep, resonant voice, the words filled the air: "O death, where is thy sting? O grave, where is thy victory?" With strength of body and mind, with power of voice, with dynamic gesture he would cry out in mockery of death. With the Sword of the Spirit, the Word of God, he scoffed at the devil, death, and hell. And then he would continue with I Corinthians 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

These were the words which were my comfort on Monday night, November 11, 1957, when my sister called me from Wichita, Kansas and said: "Gordon, Dad is gone."

When I arrived in Wichita I saw flowers on his desk and the words written on a banner of ribbon: "He is away." He traveled much and was of-

ten out of town. When calls came to the office in Wichita for him, Mrs. Flowers, his secretary, would say: "He is away."

And now he is away. He is away from us and gone to be with the Lord. His words still sharply ring in our ears: "O death, where is thy sting? O grave, where is thy victory?"

He was a beloved and true friend to thousands of people. He was a patriot, a loyal American. He was a crusader and a fighter. His enemies feared his mind, his tongue, and his pen. His friends and loved ones honored, loved and respected him. He was a powerful preacher, a prolific writer, an honorable man, and a kind, loving, and tender father. His cause was right because it was the cause of Christ, the King.

His strength was the Word of God. His dearest companion was Jesus, the Pilot of his life, the Lover of his soul. Never a day passed that he did not spend much time in prayer. Never a day went by that he did not enjoy a spiritual feast from God's Word. This was the secret of His drive, the mystery of his vitality, the cause of his success.

His true genius lay in his strong faith in the Lord Jesus Christ. He will

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be eulogized for years to come. Many men will say wonderful things about him.

But the most important thing that will ever be said of him is also the most comforting. It is this: Though he was a great man, yet he was a sinner. He, too, was guilty of sin against His Lord, but His Lord loved him and forgave him. The blood of Jesus Christ cleansed him from all his sin. God was in Christ reconciling him unto Himself.

He accepted the forgiveness of Jesus Christ. His arms of faith were outstretched even unto death and he received the grace of God and the tender mercies of his Lord.

He was cloaked with the righteousness of Jesus Christ and he stood before God holy and without blemish, without a stain of his own sin.

These are days of trial for the grieving bereaved. And yet they are days of rejoicing because of the assurances and promises of Jesus: "I am the good shepherd: the good shepherd giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life."

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Our comfort is that we shall see him again for Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

So our hearts can now cry out with the ring of his voice: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

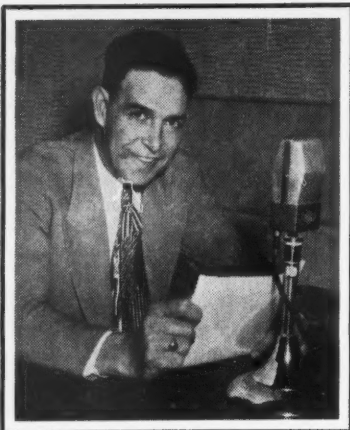
The devil is conquered, hell's mouth is locked shut, sin is forgiven and erased — all by the blood of Jesus Christ, the Holy Lamb of God. The Law is fulfilled. It holds no terroristic reign over us. Christ was victorious at Calvary. The battle is won over sin, death, and hell because He is triumphant over death by His own resurrection. And now death does not sting and the grave is not victorious.

This is our peace, comfort, and yes, our joy.

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A GREAT MAN HAS FALLEN

DR. HARVEY H. SPRINGER
ENGLEWOOD, COLORADO

Editor's Note: Dr. Springer is editor of a weekly publication, "The Western Voice," and is a member of the Board of Trustees of the Defenders Theological Seminary. Through the years he has stood shoulder to shoulder with Dr. Winrod, battling the same enemies ... standing for basic principles.

"Know ye not that there is a prince and a great man fallen this day in Israel?" II Samuel 3:38.

WHAT David said about Abner can be repeated today about Dr. Gerald B. Winrod, who has moved out of the tabernacle of clay into a building not made with hands, eternal in the heavens.

One of the foremost controversial figures in Protestant life in America finished his course when Dr. Gerald B. Winrod went to be with his Lord, Monday evening, November 11th, at his Wichita home.

He leaves behind his wife, Frances; his daughter, Mrs. Geraldine Korell, Wichita, Kansas; two sons, Rev. Gordon P. Winrod, San Antonio, Texas, and John P. Winrod, New York City; six grandchildren; and a saintly, godly mother, Mrs. Mabel C. Winrod, Wichita.

His death, in many respects, was an ideal departure from a terrible world.

Dr. Winrod, while only 57 years old, had lived his brightest day ... and he had done his best work, and he fell in the midst of his renown, before the murmur began to buzz in his ear, "He is not what he once was."

Like the soldier who falls in the battle line after he fought a good fight and won the field, so fell Dr. Winrod. By

the splendor of God, it was a glorious death, a beautiful death. Having just heard the 121st Psalm read, before the final words could barely die on the air, he went away to be with Jesus.

Providence let him win success when it was still sweet to the taste, and then mercifully took him away from the horrors of pathetic decay. It was better that he should wear out than rust out; better that he should fall with his armor on, victorious to the last, than to fret and pine away among the shadows of mocking memories.

To me, it seems that he died as he would have chosen to die, in the blaze of glory. Sooner or later the few, the very few, who really love us, must weep at our graves. A difference of a few days, a few minutes, will not lessen the sorrow.

He showed that he was a tower of

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strength. He fought a good fight; he finished his course. The great warrior has faced earth's last battlefield. Today he is wearing the crown God gave him when he lifted the cross from his tired shoulders.

He has met Jesus Christ, God the Father, and now he may be talking with Daniel, Abraham, Paul and John. He has kissed his father and grasped his brother's hand.

Dr. Winrod was so close to me that I cannot realize he is dead. We must see him in his perspective. Perhaps we shall not see his perspective at all. Perhaps it will be left to another generation. Those who live at the foot of a mountain rarely look upon it or think of its beauty, its grandeur and sublimity. They cannot; they are too close to it.

Those dwelling in the Swiss cottages, on their fathers' farms before them, among the Alps, never think to look up toward the heavens and see the white beauty of the mountains, the icy peaks piercing the blue of heaven, reflecting the real glory of the setting sun and, after the night has fallen, the stars shining down upon the simple peasant in the valley far below. They are too near; they have lived too long inside the surpassing beauty.

May it not be so with us, as to the character and attainment of Dr. Winrod who I immortalize through the pages of this paper. It is, as it were, but yesterday that we heard him speak, that we shook his hand, that we met around the table and talked with him.

It is only a few years ... so swift does time run by ... that he was unknown beyond the limits of the first humble circle of his ministry. Applauding multitudes have grown in number, and his fame ever broadened and widened.

His sermons were remarkable for their simplicity of thought and word, and for the hold they took upon the reader, for his witticisms, his maxims, his proverbs, his pungent strength, which might not be seen without reading and rereading the philosophy of his thought upon things religious, of the wonderful veracity of his talents, of his undoubted genius.

We may be as a Swiss peasant living down in the valley, looking upon the

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commonplace things of life, seeing only the lives of local environment, and now and then glance upward at the mountain and wonder perhaps how it is and how far above its dazzling caps of snow, and then turn backward to the narrow current of our lives.

Space fails me to speak at length of my glorious friend. We would vain have kept him longer, but the Lord knew best. His was the light that cannot go out. It goes on and on.

I met Dr. Winrod in 1929 in Binghamton, New York. Since then, his life has been one of storm and tempest. He came in a day when a militant voice for God was needed. He met that need.

He fought Communism when such battles were dangerous, and he campaigned bitterly against the New Deal, NRA, and the packing of the Supreme Court by Franklin D. Roosevelt. He ran for Senator on the Republican ticket in 1938 in the State of Kansas. The enemies of Christ spent millions of dollars, barely defeating him.

His battle against evolution, modernism, and evil was just as fierce as his battle against corruption in the high places. All hell could not bluff him. He was not afraid of minions of devils. Such men appear only now and then in history.

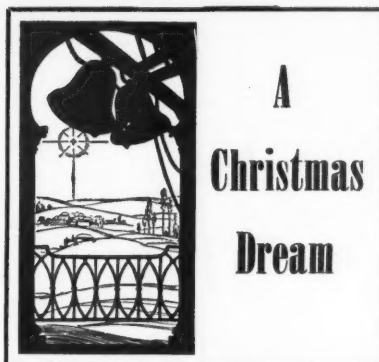
Dr. Gerald B. Winrod started *The Defender Magazine* over 32 years ago, and his fluent words in that publication will live on and on and on.

He followed up the Magazine with his first missionary project in Puerto Rico in 1931. Other missionary projects, now circling the globe, followed. In Puerto Rico alone, there are now over 200 established churches, and a large seminary where native young men and women are trained for Gospel service, managed by Dr. J. F. Rodriguez.

His radio ministry reached into every nook and corner of the United States. His voice was heard by millions. He was a prolific writer of pamphlets on religious, health, and historical subjects.

The Defenders organization, as it is known today, is not dead. The light of this great man will shine for many years to come. He is resting from his labors, as John said, but his works will follow him.

We ask the readers of *The Western Voice* to be very much in prayer for the staff in Wichita, that they may be led and guided by the Holy Spirit, and that the work may continue. We know that what God has started, He will finish.



A N INTERESTING Christmas story tells of a little boy, who in a dream of Christmas Eve, saw himself up and dressed early the next morning, running down to the school ground to meet playmates.

To his amazement he saw only a vacant lot, at one corner of which was a sign: "If I had not come."

He hurried to the hospital, where friends were to gather in the early morning with gifts for sick children. There again he saw only a big empty space, and a similar sign: "If I had not come."

Bewildered, he thought of the worship service at his church and ran there, expecting to join his parents, only to see once more a large vacant lot, and the strange sign: "If I had not come."

Then, as he awakened he understood the meaning. What a loss, and what a difference if Christ had not come!

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LIFE AFTER DEATH

Editor's note: This article is being reproduced exactly as it first appeared in the June, 1933 issue of The Defender. We plan on reprinting each month something from Dr. Winrod's pen ... for, although written twenty to thirty years ago, his writings still breathe a message of vital importance for today.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Corinthians 5:1.

SOCRATES said, "Know thyself." "I." "I." "I."

What do you mean when you use the word "I?" It is the shortest word in the English language and perhaps the most mysterious! Everyone uses it a hundred times a day. I want this. I want that. I will. I think. I can. I will go. I, I, I.

What is this "I?" "Where is it? Where did it come from? What is it doing? Where is it going? What do you mean, "I?"

THE PHYSICAL BODY

Someone replies that when they say "I" they mean their physical body. But do you not know that your body is only a garment woven from about ninety cents worth of chemical elements?

One day in the old National Museum in Washington, D.C. I looked through a plate glass window and saw in small vials the exact portions of lime, silica,

iron, water and other chemicals that make up the body. I found their commercial value to be something less than a dollar. A person may have a million dollars but he is only worth ninety cents! I never have understood how a ninety cent man can eat a four dollar dinner!

Let us also be reminded that our physical bodies are ever undergoing changes in their cells. Since you began reading this article, many body cells have sloughed off of your anatomy, and the instant each cell departed a new one was building to take its place.

There are millions of cells at work on your brain that never thought of a foot. Cells are building your eye that never saw an arm. Cells are at work on your ears that never heard of a lung. It is to be questioned if you have a single cell in your body that was there seven years ago.

You possess a muscular system. In your anatomy there are a given number of bones with muscles wrapped around them and these muscles are capable of making more than fourteen thousand gestures. But if we will think deeply we will come to know that this transitory, ever changing physical body is not the "I."

Think deeply and you will be driven to the conclusion that this mysterious thing called personality embodied in the "I," is something that goes infinitely beyond the mere dollar's worth of chemical compounds. The "I" stands behind the scenes and looks through the eyes, hears through the ears, speaks through the mouth, feels through the sense of touch and smells through the sense of smell.

Job went to the heart of the matter when he said "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." In other words, Job is saying that God had wrapped skin, flesh, bones and sinews around him. Job knew that he was not flesh and blood but that the physical body was simply a garment that he was wearing. He said that the "I" was living temporarily in a physical body.

It is an indication that one is making spiritual progress when there awakens in his nature a deep realization of the fact that he is not a mere bundle of chemical elements actuated by the desires and passions of the flesh, but that he is an eternity-bound spirit, tabernacling temporarily in a house of clay. Think it through and your conclusion will be "I am not a body. I have a body."

THE BRAIN

What do you mean, "I?" The psychologist may answer, "Brain." Which brain? The brain when you were two, twenty-two or fifty-two years of age? The brain is ever changing in its cell structure. Worn out cells are passing away. Some of us have had a complete revolution of a dozen or more brains, as far as the physical construction of the organism is concerned. But memory insists that the "I" has been the same all the time.

You can remember events that transpired twenty-three or forty years ago. During that time you have had several brains, physically speaking, but your memory says you have not changed. There must be something deeper and more enduring in personality than mere brain cells.

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The brain is the seat of thoughts but it is not the source of thought. In itself it has no power to originate or create. Physically, the brain of a man differs little from the brain of an ape. Someone has said that if the soul of man could get behind the brain of an ape, it could function as efficiently with the ape brain as a human brain because the source of the intelligence is not dependent upon the physical organism.

Intelligence originates in a deeper realm. Your conclusion must be, "I am not a brain. I have a brain. I use a brain. I think through a brain, but this brain is not me. It is mine, for I am spirit."

PERSONALITY IS SPIRIT

From whence this "I?" "And the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul."

Personality is centered in spirit. The soul is a shadow of the personality and the body is a shadow of the shadow. The spirit is the cause, the soul is the effect and the body is the effect of the effect.

The human personality lives in three worlds and functions daily on three planes of consciousness. In the New Testament there are three words translated from the original Greek to read *life*. In the English translation the word occurs one hundred and eighty times.

Sometimes the word *life* originates from the Greek words *bios* and *biotikos*, which pertain to physical life. Other times it has its origin in the word *psuche* meaning psychic, from which we get the modern word psychology, the science of soul life and mental processes. Other times it comes from the word *zao*, which means spirit or eternal, enduring life.

Due to the poverty of the English language, these three words fail to convey the real Greek meaning back of them. Paul spoke in recognition of the three planes of life on which the human personality functions when he said, "I

pray God your whole spirit and soul and body be preserved blameless."

There is a difference between eternal existence and immortality. Every human being has eternal existence because he possesses life, *aidios*, but only the twice-born mortal possesses incorruptible, immortal life which is designated by an entirely different word in the Greek, *aphtharsia*.

Immortal life belongs only to the incarnated personality where the "I" has experienced the touch of supernatural regeneration. Wherefore Paul's words, "Put ye on the Lord Jesus Christ."

Personality is not dependent upon flesh. The "I" continues to exist after the flesh returns to dust. You will be living a million years from today. Death is an unlocking process whereby the spirit withdraws from the body and takes its flight into a different realm. You will never cease to exist. But after the dissolution of the body the personality finds adjustment to a different environment.

There is one heart beat between you and eternal destiny at this moment. Your heart is beating now. You have no positive assurance that it will be beating one hour from now. The core of personality is the heart beat. It is the spirit "I" that makes the heart thump. This is why the construction of the human heart baffles material science.

It is a sane, intelligent question, "Where will you spend eternity?"

The primary purpose of the coming of Jesus Christ into the world was to save deathless, eternity-bound personalities from everlasting outer darkness. The experience called death is simply the act of laying down the physical body as one might throw away a worn out garment. Jesus Christ came into the world that men might learn how to make peace with God.

THERE IS A HELL

I believe in the existence of hell. Was Jesus an authority on the subject of heaven? Is He to be believed when He said, "In my Father's house are many mansions?" He proclaimed the reality of heaven, but He also taught the doctrine of hell. If He was an authority on the subject of heaven, I submit He must be an authority on the matter of hell.

But someone says, "I don't want to

believe in hell." And if I was living the kind of a life that they are living, I would not want to believe in hell either! Accept Jesus Christ as personal Saviour and it will not be nearly so difficult to believe in hell or any other true Bible doctrine.

You do not need a preacher, or even the Bible, to tell you that if you transgress the laws of God and man that some how, some where, some day you will pay for your sin. There is a still, small voice in your moral nature called the conscience that warns you against wrong and shouts that if you deliberately engage in it, you will be required to pay the penalty.

The same delicate voice says that if you adhere to Bible standards, that some where you will reap a glorious reward and enter into a pure, blissful state. Let conscience speak.

If the Bible teaches one doctrine, it teaches hell for the sinner and heaven for the saint. Metaphysical vagaries to the contrary notwithstanding! When one gets through with his psychological gymnastics and mystic, occult, oriental lore and speculative philosophies, he must come back to the simple infallible Word of God in order to find a solid rock upon which to build a philosophy that will solve the problems of life and destiny in a rational way.

WHERE DO WE GO FROM HERE?

Where do we go from here? There is a teaching that says the personality goes to sleep. There is not a passage of Scripture rightly interpreted to sustain the idea that the "I" will ever enter into an unconscious state. Souls don't sleep on earth. That is why you dream dreams. If souls do not sleep here, I am rather certain they will not sleep in eternity.

The Old Testament came to us in Hebrew, the New Testament in Greek. There are four words in the King James version of the Bible translated hell — *sheol*, *hades*, *gehenna*, *tartaros*. Each of these words has an entirely different meaning.

SHEOL

Sheol in the Old Testament is translated three ways to read hell, grave and pit. In each instance it means the abode of excarnate personalities, both good and bad, until the resurrection of Christ.

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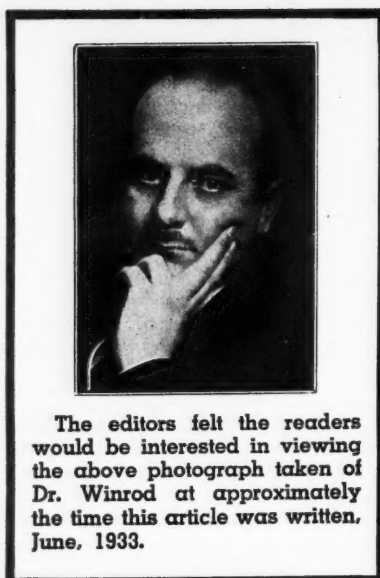


There were upper regions of *sheol* and lower regions. The ancient Jews called the upper regions Abraham's bosom and Jesus called them paradise. The term Abraham's bosom is an expression found in the writings of the leaders of Israel, called the Talmud. Jesus also called the upper strata of *sheol* paradise which, in the Greek is *paradeisos*, meaning "place of happiness." This word occurs three times in the New Testament.

Spirits departing from the body in Old Testament times, those who lived under the promise and looked forward in faith to the coming of the Messiah, entered paradise. Spirits leaving the body in an unrighteous state gravitated to the lower regions of *sheol*. During the three days that the body of Christ was in the tomb He entered *sheol*. Hence his words to the thief on the cross, "Today shalt thou be with me in paradise." Three days later He forbade Mary to touch Him, saying that He had not yet been to His Father. There He made a perfect discrimination between paradise and heaven.

Peter says that while His body was in the tomb Jesus "went and preached unto the spirits in prison." (I Peter 3:18-20) It would be a wresting of this passage to attempt to make it say that it refers to the preaching of Noah to the antediluvians. Peter says explicitly that it was Christ who did the preaching and that He "suffered" violent physical death by which "he went and preached." In other words, it was His vicarious death that qualified Him to enter the region of imprisoned spirits.

Could this be said of Noah? Moreover, Genesis says "And all the days



The editors felt the readers would be interested in viewing the above photograph taken of Dr. Winrod at approximately the time this article was written, June, 1933.

of Noah were nine hundred and fifty years: and he died." Whereas Peter says the Lord was "put to death." Obviously Peter's difficult statement does not refer to the preaching of Noah but rather to the fact that there were spirits in prison who had left the body as far back as Noah's time.

Paul tells us what Jesus did at the time of His visit to those regions. "He led captivity captive." "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

ascended up far above all heavens, that he might fill all things.)"

In other words, Jesus lifted the paradise out of *sheol*, tasted death for every regenerate mortal, so now those that leave the body in Christ do not go to *sheol* like Old Testament characters. Now "to be absent from the body" is "to be present with the Lord."

HADES

The Greek word *hades* in the New Testament is somewhat the same as *sheol* in the Old Testament. However, there is this difference: whereas *sheol* was the abode of both the good and bad, in its upper and lower regions, *hades* since the resurrection of Christ, is the place of only the departed who leave the body in an unsaved state.

In other words, the unrighteous "I" goes into *hades*, there to remain until the second resurrection and great White Throne Judgment. This word appears ten times in the New Testament and in each instance is translated *hell*.

According to Revelation 20:13, *hades* will be emptied after the millennium at the time of the White Throne Judgment, when those who have gone there will stand before the Just Judge to account for the deeds done in the body. The persons referred to in the above Scripture lived by their "works" and they will be judged according to their "works." Had they accepted Jesus Christ through "grace" they would be judged on the basis of "grace." They will find that their "works" cannot save them. When I come into judgment I do not want to stand in my shoes. I want to stand in the shoes of the Man Who died for me.

Hades, then, is the abode of the departed wicked in this age between death and judgment.

GEHENNA

After the White Throne of Judgment the occupants of *hades* are cast into *gehenna*. This is the only Greek word that we can associate with the popular meaning which is attached to our modern use of the word hell. It is a place of eternal expulsion from the presence of God.

Physical death is the absence of the spirit from the body. Spiritual death is the absence of the spirit from God. Whatever else hell is, it is the everlasting

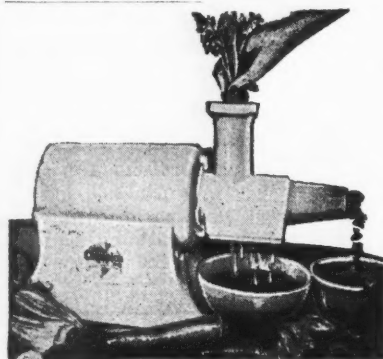
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ing absence of God. *Gehenna* appears thirteen times in the New Testament and is used in almost every instance by Jesus and without exception it refers to a future time of suffering.

The Greek word *Gehenna* is derived from the ancient Hebrew Valley of Hinnom, which was a deep narrow glen, south of the city of Jerusalem, where children were offered in heathenish sacrifice to the fire god Moloch. In a certain part of this Valley there was a place called Tophet, where there was a brazen statue that was kept heated all the time and amid the beating of drums and the clanging of cymbals, human sufferers were thrown into the flames. This fiendish custom was an act of idolatrous worship to the fire gods.

Jesus used the horrid rites which had been practiced in the Valley of Hinnom as a solemn warning to sinners in describing the future, ultimate abode of the departed wicked. Notice that *gehenna* in the four Gospels is a future state which begins after the White Throne of Judgment. There is not a sinner in *gehenna* today; there will be no *gehenna* until hades is emptied.

There is another Greek word translated hell; *Tartaros*, and it occurs once in the New Testament. Peter uses it to describe "the deepest abyss of hades." It is presumably a place occupied by fallen angels.

THE TWO RESURRECTIONS

To recapitulate, let us observe that the unrighteous go immediately into *hades* upon leaving the body, to remain until the second resurrection, when they will receive bodies of some kind through which personality can function, to stand before the Judgment Bar. After that, they are consigned to an eternal region called *gehenna*.

Those leaving the body in Christ go to an entirely different realm. They go to be present with the Lord, but their state of bliss is not perfect until the first resurrection. There are two resurrections: the first for the righteous, then a thousand years of millennium, and after that a second resurrection for the unrighteous. The state of bliss is not complete until the redeemed mortal receives his deathless, diseaseless, glorified resurrection body at the beginning of the millennium.

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to look forward to! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

It is the deliberate purpose of Satan to befuddle thinking concerning the matter of life after death. Due to a lack of knowledge regarding the true teaching of the Scriptures on the subject, there has clustered around it a great deal of sentimentality. This need not be, for the Scriptures are explicit and need only to be studied.

Death to Christians of the first century was not a plunge into the darkness. They knew what conditions were like on the other side and they prepared consciously for those conditions.

Death was to them an open door through which they walked into a bigger and broader life knowing, however, that they would not come into the fullness of their inheritance in Christ Jesus until after the first resurrection, at which time they would receive bodies which would be utterly immune to sin, suffering and sorrow.

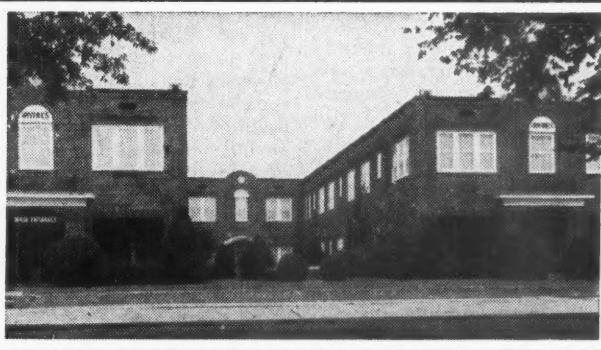


Turn Again To Life

If I should die and leave you here a while,
Be not like others, sore undone, who keep
Long vigil by the silent dust and weep.
For my sake turn again to life and smile.

Nerving thy heart and trembling hand to do
That which will comfort other souls than thine;
Complete these dear unfinished tasks of mine,
And I, perchance, may therein comfort you.

For the past twenty-eight years Dr. Winrod has had a very faithful and capable Secretary and Business Manager in the person of Mrs. M. L. Flowers. There were times when it seemed that, humanly possible, he could go no further, due to the steady avalanche of persecution heaped on his ministry. While many who professed to be his friends dropped out of sight, some even joining in the attacks, Mrs. Flowers and her family remained staunch, solid and unmovable. The lines quoted above express not only her sentiments, but those of Dr. Winrod.

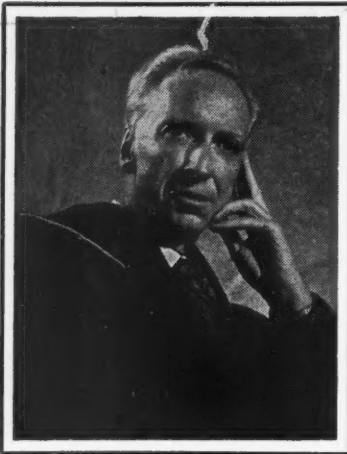


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HIS CHRISTMAS DAY

DR. OSWALD J. SMITH
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NEARLY two thousand years ago there was born, in Bethlehem of Judaea, a Babe whose life was destined to affect countless millions. That Babe was Jesus Christ.

The time was ripe for His birth. Roman roads had been built throughout the civilized world in preparation for the feet of His future messengers. The Greek language had become almost universal in readiness for the proclamation of His Gospel.

The people among whom He was born were poor and despised, having been conquered by the Roman power. In the heart of every man was a cry for deliverance.

The world knew not of His birth. Work went on as usual. There was no tremendous upheaval announcing a new order. Kings and Potentates continued to rule as before. Nothing outwardly heralded His Advent into the world.

Only Heaven appeared to be interested. In fact, God had to arrange a welcome Himself, and so legions of angels circled the skies and heralded His birth. Wise men from the East, studying the stars, and observing an unusual phenomenon in the heavens, came with their gifts from afar.

Rulers learned of His birth and became fearful and afraid. Anger filled their hearts. Murder was conceived and executed. Fearful of their power, they sought by every possible means His death.

Every diabolical plan that satanic ingenuity could devise was used to destroy Him. Demons trembled. Satan became enraged. All hell was allied against Him. But God was watching and He lived in spite of all.

He did not come to a palace. No luxurious bed chamber was prepared for His birth. Neither nurses nor doctors were in attendance. Cathedral bells failed to toll; bands were silent. Only the heavenly orchestras were heard.

For He came to a stable. And He was laid in a manger. His mother had only the straw for a bed and animals for companions. There was no room in the inn.

Little did Caesar know that this Babe, through His teachings, would one day destroy the great Roman Empire, bring to naught the majesty and power of Rome, and that the day would come when His birth, His life and His death would have a greater influence on humanity than the birth and death of any other man.

For He was destined to be recog-

nized by countless millions as the greatest of all the prophets, the mightiest of all the mighty, the Saviour of the world, God incarnate.

But more amazing still, this Babe was born of a Virgin, born without a human father, for Mary, His Mother, in the innocence of her girlhood, had known no man at the time of His conception. God was His Father. He was conceived of the Holy Ghost. No other in all the world was so born.

And now for nearly two thousand years His birth has been commemorated. More than nineteen hundred Christmas days have come and gone since that never-to-be-forgotten night. And boys and girls, as well as men and women the world over, have kept sacred the memory of His birth.

Glad, happy day! Christmas Day! The birthday of the King of kings. What joy! What rapture! The day when thousands are thinking of home and the Christmas tree loaded with presents. For, after all, it is His Day, the day of the Babe of Bethlehem's manger. God grant that throughout the land hearts may be turned to Christ. Not only to the Babe born so long ago, but to the One who lives today and lives to save. For He it is who became flesh and dwelt among us. He, the resurrected, living Christ of God, was the Babe of Bethlehem's manger.

And today, after the passing of more than nineteen hundred years, He is worshipped by countless millions dead and living, and untold multitudes are looking forward to the time when He will reappear without sin unto salvation. The Babe of the manger is coming back again.

When He appears it will not be as

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a babe, nor will He be born a second time. It will not be to the stable and the manger and the little, obscure village of Bethlehem. He will not come in poverty as before. Nor will He be despised, persecuted and cruelly slain.

When He appears it will be in glory, in triumph and in power. He will come as the Lion of the tribe of Judah, the All-Conquering One, Lord of lords and King of kings, the one and only Potentate, Creator of the world and Ruler of the universe.

All nations will do Him homage. All mankind will fall down before Him. Countless millions will raise their voices in welcome. Translated saints will

accompany Him. Angels and archangels will be his bodyguard. And down from the celestial glory of His heavenly home, breaking through the clouds of the skies, He will reappear to take over the reins of government and rule the nations for a thousand years.

Men will hail Him as their Deliverer. Satan will be bound. He, the Babe of Bethlehem's manger, will reign in majesty and power divine. Every knee to Him shall bow and every tongue confess that He is Lord. Thus He will return. May our meditations of Him be sweet as we meet our friends, celebrate His birthday, and rejoice with each other on this His Christmas Day.

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Not in position and fame —

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake, manhood a struggle, old age a regret."

Not in military glory —

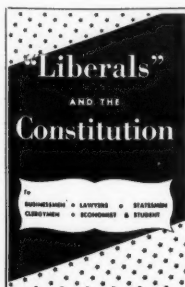
Alexander the Great conquered the known world in his day. Then he wept because, "There are no more worlds to conquer."

Not in earthly achievement —

Solomon had about everything this world has to offer. But he said: "Vanity of vanities; all is vanity."

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"I feel so very sad and lonely. I feel as if the whole world has forsaken me. Many times I sink into despair and feel that death would be the best solution for me — but is that right? My dear Christian friends, if there is anything you can do for a lonely, sick and broken-hearted girl, please answer me soon. Yours respectfully, CORINA KANTORCLI."

Is that right, that death would be the best solution for Corina? Surely we as Christians cannot give her that answer. Out of love of Christ and love of our neighbor, we ought to open our hearts and hands to this poor girl and let her know that in the mercy of God she is not forsaken. She needs medicine, nourishing food, warm clothing, and a Bible to bring her to the One who is the Friend of the weak and helpless. Whatever you do for Corina and others like her, you will be doing as unto Him.

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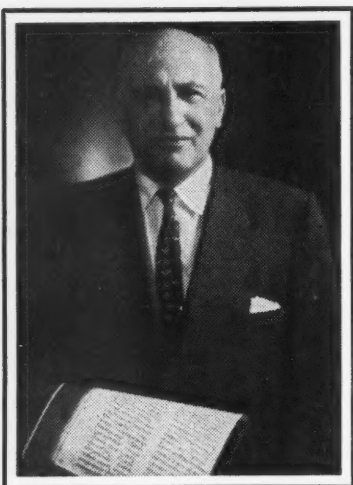
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THE ARAMEANS AND THE GOSPEL

DR. GEORGE M. LAMSA
NEW YORK CITY

THE TERM "Aramaic" is derived from Aram, the fifth son of Shem, the son of Noah. Genesis 10:22.

The Arameans originally inhabited the region in the Euphrates valley now called Beth-nahrin (the house of river), now called Mesopotamia which is a Greek term meaning "the land between two rivers" and today, the Arabs call it Iraq.

In the olden days, the Aramean tribes seeking pasture for their large flocks, rapidly pushed westward and northward to Syria and to Haran, Assyria, and later southwestward to Palestine and northern Arabia. The northern region came to be known as Aram-nahrin to distinguish it from other regions west of the River Euphrates which were known by the same name.

As we can see from ancient history, in the course of time the large Aramean tribes split according to the tribal custom and pushed as far as Damascus, Jeshur, Maacah and Zobah. Thus these regions were named for Aramean tribes which later became nations and played an important part in the history of the East as well as in the history of the Bible.

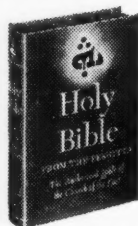
The Hebrews were another Aramean tribe which sought grass and good climate for their large flocks and herds and thus followed in the footsteps of other kindred tribes which centuries before had left the congested area between the two great rivers, seeking virgin lands west of the River Euphrates and they were led by God to Palestine, a land which centuries later was to become the center of the true religion.

Moses said: "And you shall speak and say before the Lord your God, My father was led to Aram and he went down into Egypt, and sojourned there for a short time, and there he became a nation, great, mighty, and populous." (Eastern text)

This statement was made by Moses in 1600 B.C., after the Jews had left Egypt and were wandering in the Arabian desert preparing to enter into the Promised Land. Moses wanted to remind his people that they were an Aramean tribe, the descendants of Jacob, who had gone to Egypt because of famine and now, a great and strong people, they were ready to enter the land of their race and religion which they had left four centuries before. Moses wanted Israel to know that even though they had sojourned 435 years in Egypt, they were not of Egyptian origin and culture but were pure Semites of Caucasian origin.

In our study of the Book of Genesis, we find that the Hebrew tribe was at home with the inhabitants of Palestine. They knew the customs of both the nomad and sedentary peoples, their manners, and their language. No interpreters were ever used by the Hebrews and other kindred races who inhabited adjacent lands. This is because all these peoples spoke several idioms of the same language, the language of Aram-nahrin, which their ancestors had brought from Mesopotamia when they migrated into Palestine.

The Hebrews, the Ammonites, the Moabites, the Syrians, the Edomites



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and other Semitic peoples in that part of the ancient world conversed together just like the people in several states of the United States converse together and do business together without the need of interpreters. Indeed, there were some differences in their idioms and pronunciation of certain words but these constituted no barriers to hamper any intercourse between all these Semitic tribes whose occupation was sheep and cattle raising and who lived a simple life.

About 1000 B.C., the Arameans were subjugated by King David but after his death, they regained their independence and made alliances with the kings of Israel. For many centuries, they fought against the northern and southern kingdoms and contributed a great deal in destruction of both kingdoms. Trouble between these peoples and the Jews continued throughout the reign of the Maccabees.

The Arameans under the Persians, Greeks, and Romans continued to dominate the region from Damascus to the Euphrates valley. During the Christian era, the inhabitants of this region were the first to accept the new Gospel which was proclaimed in Galilee by Jesus Christ. The racial, cultural, and lingual ties between the people in Galilee and the Arameans facilitated the rapid spread of the new Gospel not only in Syria but also in the Euphrates valley.

This is not all. The customs, manners, and food were the same. It was easier for the Galilean disciples of Jesus to spread the Gospel of the good news in Syria and Mesopotamia among the members of the ten tribes and the Arameans and Assyrians than to go to other lands where the language, customs, and food would be a great barrier to the new teaching. After all, Christianity was to be preached to the Jews first then to other races and peoples.

Jesus had come to preach the Gospel to his own people first. The new seed had to be sown first in Jewish soil and then replanted in the Gentile world. Indeed, the new Gospel proclaimed by the Jews was to become the light to the Gentiles which would undermine all pagan institutions.

The Jewish prophets, centuries before the birth of Jesus, had proclaimed the coming of a great Saviour who would liberate the Jews and share the light of God with the Gentiles who were living at that time in darkness. Moreover, Christian religion being a reformed Judaism, was not alien to the members of the ten tribes who were carried captive to Assyria nor to the Arameans

who were kindred of the Jews, but it would have been difficult to preach to other races who were not only unfamiliar with the great Semitic religion and culture but were opposed to anything which was alien to their own pagan culture, religious traditions, government and laws, and their way of life. The Jews were hated by the pagans and their religious ideas were looked upon as revolutionary.

Thus, the Arameans in Syria and Mesopotamia were the first non-Jewish people to be converted. The Aramaic dialect of Edessa, because of its purity, became the first language in which the eternal Gospel was proclaimed to the world. This is because during the time of our Lord, Aramaic was the vernacular of the Jewish people.

The Babylonian captivity had made the Jews part with their Hebrew idiom (a sister language of Aramaic) and become an Aramaic speaking people. After the exile, the Scriptures were read and interpreted in Aramaic in the synagogues and on the streets. Hebrew was completely lost as a vernacular tongue and was only known to learned men. Moreover, all commentaries and exegeses were written in Aramaic.

Jesus and his disciples heard the Scriptures interpreted in the Aramaic language which, at that time, was the only language which the common people could understand and in which they offered their prayers and supplications to the God of Israel. Even today, Aramaic prayers are recited in thousands of Jewish synagogues throughout the world.

On the other hand, both of the Talmuds, namely, the Babylonian and the Palestinian, were written in Aramaic. Had the Jews become a Greek or Roman speaking people, these commentaries would have been written in those languages but this is not the case.

The Jews throughout centuries faithfully and tenaciously held to the language which their forefathers had spoken and had prayed to their God. To them, it would have been sacrilegious to pray in the language of the pagan oppressors who hated them and time and again, oppressed them, desecrated their temple and, on some occasions, almost succeeded in putting out the light of God.

Josephus, in plain words, tells us

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Dear Mrs. Winrod:

I cannot write you how sorry I was to hear of the sad news of the passing of Dr. Winrod. His home going is a great loss to many people and to the Arabs in Palestine to whom he had rendered a great deal of help. I was very grateful to him for his help in spreading the work which I am doing.

I pray God that his work of proclaiming the Gospel of Jesus Christ will continue. With my deepest and sincerest sympathy, I am

Sincerely yours,
Dr. George M. Lamsa

that Greek was not spoken in Palestine, that not even two or three people were able to master this complicated language. Nor did the Jews speak Persian or Latin even though both the Persians and Romans had ruled many centuries over them. Indeed, the Jews in spite of persecutions and suffering clung to their Semitic culture and ancient Semitic languages.

It was divinely ordained that the New Testament, just as the Old Testament, would be written and proclaimed to the world in a Semitic language, a rich language which can easily express Hebrew theological terms, idioms, and the way of life which could not be conveyed in other languages without a loss of meaning.

The Aramaic language, because of its purity and beauty, became the *lingua franca* of the two great Semitic empires, the empire of Assyria and the empire of Babylon, and later was also used as the imperial language of the great Achaemenian Empire. This language was so widely spread as the language of government, business, and as the language of commerce that it had become indispensable in the Fertile Crescent, northern Arabia and also among the scattered Jewish and Aramean people in the Roman Empire.

It is interesting to know that the birth of Jesus was proclaimed in Aramaic. The angel's song, a glorious song, was in Aramaic: "*Tishbokhta lalaha*

bamromey. Oal araa shelama osora taba lebneenasha." "Glory to God in the highest, and on earth peace and good hope for men." Luke 2:14. (Eastern text)

"The Magnificent" which Mary sang was in Aramaic.

My soul magnified the Lord
And my spirit rejoices in God my Saviour;
For he has regarded the meekness of his handmaid; for behold, from henceforth, all generations shall bless me.
For he who is mighty has done great things to me; holy is his name.
And his mercy is for centuries and generations, upon those who reverence him.
He has brought victory with his arm; he has scattered the proud in the imagination of their heart.
He has put down the mighty from their seats, and he has lifted up the meek.
He has filled the hungry with good things; and dismissed the rich empty.
He has helped his servant Israel, and has remembered his mercy,
Just as he spoke with our forefathers, with Abraham and with his descendants forever.
Luke 1:46-55. (Eastern text.)

The Messiah, Christ, was the hope of the world because he was not only to save the Jews but also was to share the Jewish law, Jewish religion and their Holy Scripture with the Gentile world. In other words, he was the Saviour of the world.

Christ came to call sinners to repentance and to seek those who had gone astray. He did not come just to those with whom God was pleased as some translators say in their translations

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from the Greek, but to reconcile to God men and women with whom He is not pleased.

The angel's song in the Aramaic Gospel has a new meaning and a hope for the world. The Aramaic word for "peace" is *shalama* derived from *shalam*, "to surrender to," that is, when we greet a person in Aramaic, we say, "I surrender to you" instead of asking him to surrender to us.

This is why Jesus said: "Peace I leave with you; my own peace I give you; not as the world gives, I give to you. . . ." John 14:27. Indeed, the angels proclaimed the peace which God gives, a just, eternal, and universal peace, a kind of peace which the world cannot give — a peace for both the conqueror and the conquered.

The peace which strong nations impose on the conquered races is not the peace of God nor a lasting peace, but the beginning of a greater and a more devastating conflict in which both the conqueror and the conquered are the losers. This is because there is no forgiveness in the peace which man gives and peace without forgiveness is a temporary cessation of hostility.

In this generation, we have seen that man cannot give the world an enduring peace and that a lasting peace would only come when all races and peoples of this world would forgive one another and surrender to the will of God.

The Jews for many centuries had suffered from wars and persecutions and they longed for an eternal peace. They had been tired of man-made peace which is temporary and of treaties which had been broken. This is why the Hebrew prophets envisioned the coming of a Great Conqueror, The Prince of Peace.

All other human efforts to usher in the reign of peace and justice had failed. A new way had to be found to conquer human hearts and thus destroy racial hatred, greed, and worldly aspiration. Jesus Christ was the Way and the Eternal Truth. Christ is the hope of the world.

Jesus, through his life and teaching, was to reveal to the world the way of humility and love which is the only way whereby man can live in security, have eternal peace and look up to God as the Father of all peoples. When people surrender to God and walk in His ways, there will be no need for hatred, discrimination, worldly ambitions, and destructive wars.

It is interesting to know that the translations of the living words in the Bible from a Semitic language have enriched the English language as well as other languages in which the Sacred Word have been translated. Such works by Shakespeare, Tennyson and Browning could not have been written without the translation of the Bible into the English language.

The rhythm, the beauty, and the structure of the Semitic languages are inherent in all languages in which the Word of God is translated and printed. This is because the Semitic idiom was used by mankind for more than three thousand years as the language of government, philosophy, science, commerce, art, and religion before other languages were even born.

This new translation of the Bible from the Aramaic language and background will help to spread the Word of God and make it more understandable to millions of people who are hungry for the truth and are turning to God for salvation.

Today the people are beginning to

see that the world is beset with many problems and difficulties which are beyond the capacity of men to solve. They have seen that every attempt to establish an enduring peace has failed, that treaties and agreements are dishonored and broken, and that the only recourse for man's salvation is to turn to God and to seek guidance from the inspired Word.

Let us look to this Christmas as the beginning of a new era and the new way which Jesus Christ has shown us, the way of humility on the cross which is the only way to lead man into The Promised Land, that is, the eternal home.

The translator wishes to state that he believes that the Bible is the Word of God. That is why it has stood all these centuries where everything else has changed. He also believes in all the miracles and wonders in the Bible which God performed and He can give power to His children today to perform miracles if only they will walk in His Way.

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WORK FOR THE NIGHT IS COMING

Mrs. Gerald B. Winrod

DURING recent years, the pattern of my husband's day has been much the same. He usually rose with the dawn. He liked to go the refrigerator, pour his own fruit juice and by five o'clock a taxi would take him to his office, which is about two miles from our home.

Much editorial work needed to be done in the early hours of each day before other members of the Defender staff would arrive and necessary office procedure would command his attention. Urgent long distance calls would demand important and quick decisions. The telephone connected with the Defender printing plant needed to be taken from its hook every hour or so that instructions and information be given.

Out-of-town visitors, mostly pastors, must be interviewed. Those sick in body and soul needed advice.

Time was taken at noon for a short walk half way around the block to his mother's house for a light lunch and a short visit. A twenty minute nap and a period of prayer was enjoyed before his return to work at the office to continue the duties at hand, until approximately six thirty. At this hour I was at the door to bring him home for our evening meal and a period of relaxation with his family, especially his grandchildren, before he would retire at nine thirty.

During the night he was up frequently to make notes for future work, pray over urgent matters and maybe enjoy a bowl of cereal.

There were occasional dinners out

with visiting friends when there was something to be accomplished for the work by such meals.

Plane trips to the north, east, south and west often compelled "Dad" (as we called him at home) to break his regular routine, but there was always a brief case full of work which he processed on the plane, or in the hotel where he was staying at the time. No moment was wasted any hour of the day, any day of the year or any year of his life, if he could help it.

Gerald B. Winrod's spirit was energetic and strong, but his body and nervous system had become so weary, so worn, so tired. He came home early from the office little more than a week ago, too sick to wait for me to come for him at the accustomed hour.

He relaxed on the davenport and said, "Frankie, so many have this flu and some are dying and I may die. I know I have no resistance. I have been unable to allow any phase of the work to suffer but I'm almost too tired to bear them up. I'm a very old man." He was really not old but the equivalent of many, many more years than 57 were pressed into the period since his birth March 7, 1900.

I sensed that he was willing and ready to depart this old world so full of satanic pressures. Like our Saviour, he was beginning to look forward to the joy set before him as the heavy cross of this earth-life weighed down with severe finality.

He had never before mentioned leaving this present life. He was not inter-

ested in insurance. His only concern was to work, work and work wholeheartedly, unreservedly. He was determined and knew exactly and so surely what his work was that was set before him.

Through the years we who were close to him felt so secure in any car or plane in which we were traveling because we knew that as the pillar and cloud had guided and protected Israel, so also the guiding hand and the overshadowing love of God was ever present.

We had seen him pass through so many troubled waters and come to shore safely to witness with new vigor, vitality and determination.

Monday morning, November the 11th, he shaved and tidied himself a bit and summoned Mr. Carney from the office to suggest some thoughts concerning comments on the Sunday School lesson.

Mr. Carney had difficulty holding back tears which threatened to flow when he saw the effort the "Boss" (as the office force often referred to him) was making.

His daughter, Geraldine, succeeded in getting him to eat a crushed persimmon. After she went to her home, with tears in his eyes he seemed to be thinking into eternity when he spoke to me. "Frankie, she will always be our own precious little girl, won't she."

Geraldine and her father were so close. Later, as we helped him retire, I sponged his face, hands and feet and applied a soothing lotion to his dry skin as Geraldine read the 91st and 121st Psalm. He smiled his appreciation to us.

A few moments later, he gave a short gasp, as of relief from all strain, and was present with his Lord. It was at 9:25, his usual retiring hour. This time, however, he awakened in heaven to rest from earth's labors.

We that remain are comforted by the overshadowing love of our Heavenly Father and upheld by His everlasting arms. The love of Christ fills our saddened hearts with joy as we anticipate the soon coming of our Lord Jesus Christ, for we know that, on that great resurrection morn, we shall be like Him for we shall see Him as He is.

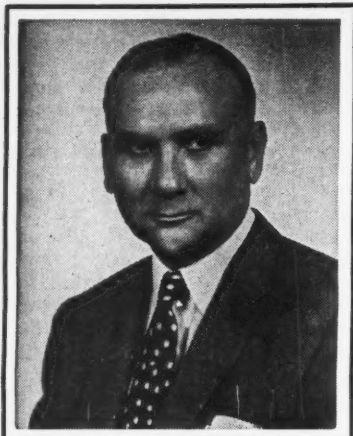
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CHRIST AND JOSEPHUS

REV. NOEL SMITH
EDITOR BAPTIST BIBLE TRIBUNE
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YOSEPH ben Mattathiah ha-Cohen, or, as he is known to history, Flavius Josephus, was one of the most famous of all historians. His "The Antiquities of the Jews" and "The Wars of the Jews" occupy a prominent place in all the great libraries, public and private, of the world. He was born in 37 A.D., or near that time, and died in 100. He wrote his books after the destruction of the Temple by Titus, A.D. 70.

Josephus scraped together every fragment of information he could find concerning the political and social events in Judaea. The most famous passage in Josephus' works is his reference to Christ. Here is what he wrote:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful

things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

Since this is the greatest contemporaneous testimony to Christ extant (unless it be Pliny's letter to Trajan), it was natural that all the powerful forces of unbelief would unite in attacking the trustworthiness of the passage. And at the same time, there was the possibility that the passage had been interpolated by an over-zealous Christian copyist. Few passages outside the Bible have been subjected to the investigation and scrutiny, by friend and foe, as this passage from Josephus.

And it has stood up under all of it. Ernest Renan, the French rationalist, who rejected all the miracles of the Gospels said of the passage: "I think the passage on Jesus authentic." Prof. Harnack of Berlin, one of the most learned of modern scholars, at first doubted the authenticity of the passage, but later, in an article in a German review, declared it to be most probably genuine.

JOSEPH KLAUSNER

The last great scholar to subject the passage to a profound firsthand scrutiny is the Jewish scholar, Joseph Klausner. In his "Jesus of Nazareth:

His Life, Times, and Teaching," Klausner devotes five and a half pages to a discussion of the passage in Josephus.

Born in Russia in 1874, Klausner entered the University of Heidelberg in 1897, where he was awarded the Ph. D. degree. He has given his life to a minute study of the Messianic claims of Jesus and the problem of the origin of Christianity. No non-Christian Jewish scholar has ever given the subject such profound, persistent study. Klausner rejects all the miracles the New Testament associated with our Lord. To Klausner Jesus was the son of Joseph and all the miracles are "legendary accretions."

The matured opinion of such a scholar as to the genuineness of the Josephus passage, especially in view of his attitude toward the deity of Christ, is obviously conclusive.

He begins by saying that it is natural to assume that such a man of detail as Josephus, would not ignore the movement which arose in Palestine in the time of Pontius Pilate, which resulted in the crucifixion of Christ.

But why the excessive brevity? Why does Josephus say as little as he can? Klausner is not troubled here. He reminds us that Josephus tried his hardest to conceal from his readers that John the Baptist preached the coming of Messiah. It was only natural therefore that he would say as little as possible about Christ. Josephus, as all students of him know, wanted to work both sides of the street. He wanted to be popular with everybody.

Klausner deals with the question of an interpolation by a Christian copyist. He agrees with Albert Reville that no Christian interpolator would speak of Jesus as "a wise man," and so necessitate, as he says, the further interpolation, "If it be lawful to call him a man."

Klausner rejects such language as being that of a Christian.

But Klausner does not accept the whole of the passage as genuine. He translates the passage as follows, and the italicized lines he suspicious as being genuine:



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"Now there was about this time (i.e., about the time of the rising against Pilate who wished to extract money from the Temple for the purpose of bringing water to Jerusalem from a distant spring) Jesus, a wise man, *if it be lawful to call him a man*. For he was a doer of wondrous works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. *He was the Messiah*; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those who loved him at the first ceased not (so to do), *for he appeared to them alive again the third day, as the divine Prophets had foretold these and ten thousand other wonderful things concerning him*; and the race of Christians, so named from him, are not extinct even now."

Klausner doesn't say that the italicized passages are not genuine; he says these are the "suspected additions." We have no trouble at all appreciating how a Jew who denies that the authority of Christ supercedes that of Moses "suspects" any suggestion that Jesus was Messiah, and especially that He was raised from the dead.

WHAT DOES IT MEAN?

What is the overwhelming fact rising from Klausner's admissions concerning Josephus' famous passage? It is this:

Two thousand years of unbelieving Jewish scholarship, after a minute, tedious, prejudiced sifting of every fragment of evidence of the origin of Christianity, is forced by that evidence to stand before the world, Jew and Gentile, and affirm that:

1. In the days of Pontius Pilate there lived a "wise man" named Jesus;
2. That He was "a doer of wonderful works;"
3. That He was a "teacher of such men as receive the truth with pleasure;"
4. That He "drew over to Him both many of the Jews and many of the Gentiles;"
5. That Pilate, "at the suggestion of the principal men amongst us," had Him crucified;

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Mrs. Gerald B. Winrod
Wichita, Kansas

Dear Mrs. Winrod:

My wife and I were stunned early this morning when the radio announced the death of your husband. We did not even know that he was ill.

I know from personal experience how futile it is for the best and most understanding of friends to say something that will assuage such poignant sorrow and loneliness as you and your family feel. But I do want you to know that my wife and I are deeply moved, and we are thinking of you and the family in a very real way.

As I said to my wife at lunch today, I personally feel a sense of profound loneliness and isolation. He was one of the few, and very few, intellectual companions I had. While we were not able to see alike on all things, there never passed between us any words but words of mutual appreciation and respect.

God bless you all, and always remember that we are your friends.

Faithfully yours,
Noel Smith, D.D.

6. That those who loved Him before the crucifixion continued to love Him afterward;

7. That "the race of Christians, so named from Him, are not extinct even now."

Every man with a knowledge of the Jewish life of those times will naturally want to know what happened to break down the "middle wall of partition" between Jews and Gentiles and cause them to come together in common fellowship and worship of this "wise man."

And every such person knows there was but one adequate cause: those Jews and Gentiles had sufficient evidence that this "wise man" was God incarnate, that He was Lord of all.

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LAST MOMENTS WITH MY FATHER

GERALDINE WINROD KORELL

I WAS holding my father's hand and crying a prayer to God when he slipped from this earth. I wanted so badly to plead to God to let him stay but the words would not come from my lips. All I could say in my frantic prayer was, "If it be Thy will, take him."

From that moment I have had inner peace, knowing that God had a purpose in taking him Home. I can hear my father say, "hold to Romans 8:23, dear."

A few moments before he passed, I opened the Bible laying at his side and read Psalm 91. As a child I recall how every morning my grandfather Winrod started his day by reading this precious passage.

Holding my father's left hand, I read to him. Verse 11 reads: "For he shall give his angels charge over thee, to keep thee in all thy ways." I know he heard me for he pressed my hand lightly.

Then I turned to Psalm 121. These eight verses have meant more to me than any other in the Bible. Whenever

I had a personal problem and would call my grandmother Winrod on the phone to ask for her prayers, she would always say, "Geraldine, we will look to Psalm 121." So naturally my father's passing was there, too.

As I finished the last verse, which reads: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore," I looked at my father and his breathing, which had been difficult, had eased and he was breathing quietly. It was at this moment I knew he was going. Within two minutes he was with Jesus.

My father dedicated practically his entire life to the cause of Christ. I called upon the one who knew best, my grandmother Winrod, to assist with some dates and information concerning Dad.

When he was eleven years old he had a definite Christian experience. At twelve he preached his first sermon. Grandmother said to me, "He was always an inspiration to your grandfather and me." I said, "Grandma, he was always an inspiration to me, too."

His first experience in writing was with a small paper he edited which he called "Jesus Is Coming Soon." He was seventeen years old at this time and was managing the office of an electric company in a nearby town. He edited the paper, addressed the envelopes and then sent them to his parents in Wichita to insert and stamp. My grandmother would then carry the envelopes in two half bushel baskets two miles to the nearest post office for mailing.

Grandmother Winrod stood in the faith with my father. He depended on her prayer life with confidence and assurance of answer to prayer. My grandmother's home is just around the corner from Defender Headquarters. When my father was in the city, he spent the noon hour at her home. He would eat a light lunch, rest a little, then they united in prayer after which he returned to his desk.

I traveled with my father when we would go on evangelistic tours. We had beautiful times together. He loved to laugh and have a good time. He had a wonderful sense of humor.

The words on his grave marker state well just what he stood for. Under an engraved cross emblazoned in bronze, are the words, "Defender of the Christian Faith."

To me, his daughter, he was the greatest man and the most wonderful father in the world.

He was not my father only. He was my best friend. No matter how great the wrong I had done, he overlooked it. We laughed together. We cried together. Some day we shall be together again for eternity.

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Dear Friends:

My family and I were never more shocked by the home going of a friend or loved one than by the departure of Dr. Winrod to be with the Lord. It was so unexpected, it seemed impossible to think that he was gone.

We know the Lord makes no mistakes. Dr. Winrod and I were the same age. We have been personal friends for many years. I have counted him as one of the great defenders of the Christian faith, a fearless prophet of God. I know the trials, slanders, disappointments and burdens that he has borne throughout the years and I praise the Lord for what he personally meant to me as well as to my family. He was one of the very first to come to my assistance in the conflict with the Preferred Risk Mutual Insurance Company.

Dr. Winrod was not only a great defender of the Christian faith but he was an uncompromising force against the liquor traffic. Articles from me dealing with the various aspects of the liquor situation were always welcome by him for *The Defender*. He made many helpful suggestions, pointing out his great ability as a writer.

Dr. Winrod was a monumental man. He didn't think in terms of small things. The Defenders organization which he founded and established with its far-flung missionary work, with its extensive publications and its mighty influence in the public life of the nation, is a worthy tribute to his genius in the field of religious leadership.

Let us not be discouraged in the great work that he has so ably directed by the fact that God has called him home. God had Joshua ready to succeed Moses. He had Elisha ready for the mantle of Elijah. He calls the workers but the work continues. Let us remember the Defender family and the Defender staff daily in our devotions that this splendid work may continue.

Sincerely yours,
Dr. Sam Morris

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FOREIGN MISSIONS



DR. WINROD AND MISSIONS

DR. J. F. RODRIGUEZ
RIO PIEDRAS, PUERTO RICO

LATE IN 1930 I learned about Dr. Winrod's love for souls and missionary interest in the "regions beyond."

I was then editor of a Spanish monthly, "El Fundamentalista" (The Fundamentalist) and a publication in English known as The Gospel Spreader. My ambition was to reach the masses with the printed page, although lack of means rendered me unable to accomplish much.

When the first copy of the Defender Magazine fell in my hands I found it snappy, different and encouraging. Its contents impressed me as the voice of a religious statesman destined to make history in his generation.

My reaction was to send an "S.O.S." letter to Dr. Winrod inviting him to visit Puerto Rico, my native land. This "Macedonian Call" found a response in his great heart. Missions were fascinating to his soul.

He had already fellowshiped financially with missionary agencies. But the Defenders Missionary Department became a systematic, regular channel for disbursing missionary money to the "other sheep" when Dr. Winrod

came to Puerto Rico in 1931 and started the first Defender Missionary Field.

God was in the project. Other believers associated themselves with my household in daily witnessing. The Spanish Defender became a magazine of international circulation. Radio was incorporated as a regular feature. Tent meetings were gloriously honored by the Blessed Trinity. Pulpit work shined. Open-air meetings were multiplied. Our souls were refreshed.

The impact of the Defenders' testimony was felt far and near. The outcome was growth of prayer circles, development of evangelistic teams in the rural section, creation of Defender chapels in towns and cities, Bible Institutes, conventions and, what not.

Action, sacrificial effort, careful organization, combined reverently, both at Headquarters in Wichita and the field of Puerto Rico — with earnest prayer. Dr. Winrod explained to the

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American Defender constituency all developments in the missionary field. Every step was moistened with the dew of intercessory prayer. The Lord has graciously answered the united communion. The outcome has been the enlisting of souls for eternal bliss every day during these twenty-six years of spiritual revival.

Regarding the spiritual reward, surely it will be shared equally by the givers that win souls by proxy and the worker that witnesses on the battlefield as their missionary or delegate. "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." (I Samuel 30:24)

PROVIDENTIAL EXPANSION

The second missionary field permanently incorporated into the Defenders' testimony was Liberia in Africa. Following his method of obeying providential leadership, Dr. Winrod sent Paul Revere of the Sammy Morris tribe; to win his own people to Christ. Paul went before to Glory-land. At the shores of Paradise he now welcomes our beloved leader who exchanged the sword for the crown at the completion of his militant ministry. Both free from cares, their heavenly meeting dramatizes the truth that the Church of Christ includes members of all tribes, tongues and nations. This vision has given to Dr. Winrod's task world-wide importance. His compassion for souls converted him to an international leader. He wanted to serve the continents and the islands.

Being himself a very good writer, the founder of the Defenders organization encouraged the circulation of literature in the missionary areas. This explains the editing, printing and distribution of Defender publications in Liberia, Greece, Bulgaria, India, Dominican Republic, New York and Puerto Rico. In all these magazines are published choice contributions of the founder. Practically all his evangelistic literary wares are circulating in Spanish and are known in many lands. Reprinted from "El Defensor Hispano"

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(The Spanish Defender) I have seen his articles in the Christian press of Central and South America. I know also they are broadcast, giving him due credit. The Last Day will reveal the results of his anointed written ministry. Through his unique pen, Dr. Winrod still lives. His work follows him.

According to his vision, Dr. Winrod always looked for men with a burden for souls and executive gifts. But loyalty and honor were conditions indispensable in his co-workers. As he said, "Men loyal to God and to men." And God associated with him, both in the continental United States and in the missionary field, men and women of character, in answer to his earnest prayers.

The work for Spanish immigrants in the United States is also an answer to prayer. God prepared the right leaders for the task and the venture is expanding by leaps and bounds. An extension of the Defenders' ministry in Puerto Rico, the Spanish Defenders on the continent, are ably led by Dr. and Mrs. Jose A. Hernandez, who were sent by the Lord from the central congregation in Puerto Rico. Their coming and their ministry has proven to be providential. This is true also in connection with the service in the Dominican Republic.

God sent this writer to "The Land that Columbus Loved" (The Dominican Republic) in the year 1919. Acquainted with the noble people of this country, I always remembered them. So, when the Defenders' program was advancing in Puerto Rico, there was in my heart a great urge for taking this ministry to that country. God led in everything. The right man was available in the person of Dr. A. A. Smester. Well-trained, visionary, he accepted the task.

Because he moved to the United States, due to poor health, the leader now is the Seminarian Rev. Bienvenido Cobles Valdespina. Being a gifted writer, he has launched The Dominican Defender, a four-page paper very well edited. Under his leadership the Gospel is reaching many souls. The advance is covered by earnest prayer. There are many workers in fellowship with this branch of the testimony. Beside many outstations, there are groups at Ciudad Trujillo, La Romana, Santiago and Puerto Plata.

Sharing the same Island with the Dominican Republic, Haiti should have been next. But this country is French speaking. A native leader speaking English or Spanish, in addition to the national language, was needed. The reason is evident.

After several months of prayerful ex-

change, Dr. Winrod and I visited Haiti. God had the man!

At the moment of Dr. Winrod's leaving for the States, we met a young man at Port-au-Prince airport. His name is Rev. Helmuth Tippenhauer. After the Seminary three-year course in Rio Piedras, Puerto Rico, he graduated and went to his country to found a school and congregation. He preaches. He teaches boys and girls how to read and write. He is doing a good work.

Tippenhauer speaks and writes English and Spanish, in addition to his native languages, French and Creole. He will accomplish more in the future when means are available.

This year another young man entered the Seminary from Haiti. He speaks the Spanish language very well and is learning English. Most sound literature has been written in English. The great masters belong to the English-speaking world. The Gospel is new in Spanish land. We do not yet have a large bibliography in the Spanish language. For this reason, it is an advantage for a minister to own the English language.

Ramon Iphalier Misere Baptiste, the new student from Haiti, will go to his people with the Gospel as soon as his Seminary course is completed. The Haitian responds to the Gospel invitation and becomes a good Christian. We are answering to his beckoning hand and the harvest will be great. In my last visit to this French-speaking land many souls decided for the Lord Jesus Christ. Four days of witnessing were greatly honored by the Lord.

In the case of Mexico the Holy Spirit's guidance was clear. After several months of prayer and consideration, Dr. Botello Alanis was appointed Superintendent of the Mexican Field. He is a man with a powerful message.

New countries to be mentioned are Guatemala, under the leadership of Rev. Gonzalo Davila, and El Salvador, where the undertaking was started by Rev. Pedro Ayala Villalta.

To the advance in Spanish-speaking lands, the Defenders have added the marvelous witness in the Holy Land.

Dr. Winrod has gone to his Heavenly reward. But the challenge of Christ's great commission to go with the Gospel to the perishing crowds is heard in the camp.

In the missionary field there is keen appreciation of the sponsors in the United States investing in this work. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

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BOOK REVIEWS

WHEN GOD CAME DOWN

Rev. Andrew W. Blackwood, Jr. ... Baker Book House, 71 pages, cloth binding, price \$1.50.

IN OUR TIME when one can go into a church on Sunday morning and never once hear the name of Jesus exalted and extolled, we are grateful for a book such as this. Mr. Blackwood deals with the heart and core of the Christian faith.

When the essentials of Christianity are at stake, "When God Came Down" helps to preserve them. The book is true to its title. The author leaves no question as to the deity of Christ. He speaks on the Mystery of the Incarnation.

"To mention only the more obvious difficulties about this belief, God is everywhere, and Jesus had to be in only one place at a time. God is all-wise, and Jesus grew in wisdom. God is unchangeable, and Jesus changed, from a little baby into a man, from a healthy man into a bloodless corpse, from a dead body into the vibrant, radiant Victor over sin and death."

The author adds that this mystery has been denied by certain individuals and groups since the time of Christ, but even "Doubting Thomas" finally concluded in faith: "My Lord and my God." "God was in Christ reconciling the world unto Himself."

Rev. Blackwood is pastor of the Northminster Presbyterian Church in Columbus, Ohio. His father was the well-known preacher-teacher-author. His book is testimony to his faith and also to his background.

JESUS CHRIST is elevated on the very outside cover. The reader will not be able to take his eyes off the Saviour as he reads "When God Came Down." The cross of Christ and that of which it is emblematic will not leave the reader's mind.

The book is informative. Difficult words are defined. Theological terms are handled etymologically. The general public will assimilate Biblical knowledge as the author unfolds the sweet Gospel message in five separate messages.

The five themes are almost entirely based on Scripture verses from the Christmas Story. The themes are: 1. The message that matters. 2. Do you need a Saviour? 3. A Saviour which is Christ. 4. The Lord of life. 5. What the angel did not say.

These messages are not heavy theological treatises. They are written in easy devotional style. Any one of them will make excellent inspirational reading in the Christian home during the Christmas Season or any other time. The layman will cherish it as one of the gems in his personal library.

The clergyman and pastor will be refreshed by its truths. Seed thoughts will be imbedded in the minds of pastors who read it. Every Christian pastor who holds dear the incarnation, the virgin birth, the divinity and humanity of Christ, and the inerrancy of the inspired Scriptures, will be proud to own "When God Came Down" by Rev. Blackwood.

A book containing the fundamentals and essentials of salvation such as this deserves honorable mention.

Mr. Blackwood writes of God's Word: "Well-intentioned people have misused the Bible. It is not a crystal ball for predicting the next move of the men in the Kremlin. It is not a good-luck charm to ward off the normal hazards of human existence. It does not answer all of man's questions — you will search its pages in vain for the multiplication table. It is not a substitute for human intelligence. It is divinely intended to offer to you the answer to life's central question, "What must I do to be saved?"

Of the Gospel he writes: "The word 'gospel' means literally 'good tidings.' A few centuries ago it was spelled 'godspel.' Somehow the 'd' dropped out, and men forgot that 'Gospel' means 'stop-the-press news.' He is referring to the good news that Christ the Saviour from sin has come that we might have life."

He speaks of life and how it is made happy. He indicates that happiness in life is found in Christ, in selflessness, in getting outside one's self, and in doing for others. "Why is Christmas a joyous season? It is a time of giving, not getting, and that is a reason for joy. It is a time when adults think about children, and actively seek their happiness. These alone would make Christmas a joyful time. But deeper far is the fact that Christmas means Christ. When you lift your thoughts to Him, fears dwindle, joys grow."

The author speaks of the Christian's responsibility regarding relief of pain. He speaks of the Christian and social prejudices. He speaks of the Christian and pride, self-righteousness, and work-righteousness.

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Dr. Caylor is Editorial Secretary of the Home Mission Board of the Southern Baptist Convention, which includes editorship of a missionary magazine with 175,000 circulation.

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Dr. Clarence E. Macartney ... Baker Book House, cloth binding, 225 pages, price \$2.50.

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dead? Did Christ ascend into heaven? Will Christ come again? Jesus and Paul — do they differ? Will another Jesus do? Have new foes risen against Christ?

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One cannot think much of a man who is not better today than he was yesterday.

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Man is really three persons in one ... what people think he is, what he thinks himself to be, and what God really knows him to be.

—W. L. Childress.

I will go anywhere, provided it is forward.

—David Livingstone.

True nobility is not hereditary. It is forged on the anvil of experience and fashioned on the battlefield of life.

Evil always shuns the goodness that rebukes it, and falsehood shuns the truth that exposes it.

—W. E. Reed.

A day is the biggest part of life that we ever have before us at a time. If we waste it, we waste more opportunity than we know, for each day holds opportunity for prayer, for kindness, for truth seeking, for self-control, for advancement.

Those who hope for no other life are even dead in this.

—Goethe.

There are people who know the last word about everything and the first word about nothing.

—G. K. Chesterton.

Complaining about your Church reflects upon you who help make it what it is.

Christ died among sinners that we might live among saints.

We move from the complex to the simple, and the obvious is the last thing we learn.

—Elbert Hubbard.

Real joy comes, not from ease or riches or from the praise of men, but from doing something worthwhile.

—Dr. Winfred Grenfell.

Touched by the Holy Spirit, the ordinary man possesses extraordinary qualities.

We have heard of many people who trusted God too little, but have you ever heard of anyone who trusted Him too much?

—J. Hudson Taylor.

Worship renews the spirit as sleep renews the body.

—Emerson.

If you cannot do great things, you can do small things in a great way.

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December 15, 1957

JOY IN CHRIST

Philippians 4

MEMORY TEXT: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4:19.

The general plan and pattern of the lesson is as follows:

- A. Paul pleads for unity. Philippians 4:1-3.
- B. The child of God should be joyous. Philippians 4:4-7.
- C. Christians need to think virtuous thoughts. Philippians 4:8-9.
- D. Christ is our strength. Philippians 4:10-13.

(1) THE KEY WORD OF THE LESSON IS "REJOICE."

The believers in the Church at Philippi occupied a special place of endearment in the heart of Paul. It was to their city he had gone after receiving the remarkable vision at Troas. The first person to whom he preached was Lydia, a seller of purple.

This letter to the Philippians was written while Paul was "in bonds" at Rome, and delivered to the congregation by one Epaphroditus, who appears to have been a resident of Philippi and a member of the Church there.

It is to be questioned if any of the other epistles penned by Paul contain such expressions of kindness, and speak so tenderly. So often he found it necessary to use strong language of reproof, correction and rebuke. But for the Philippians there was much which he felt demanded commendation and gratitude.

And how Paul exemplified the spirit of the true Christian in the writing of this letter. "Rejoice in the Lord alway." What a spirit of true selflessness! Here was Paul, a prisoner in Rome, facing death, suffering certain deprivations, yet he tells his friends to "rejoice alway."

And yet Paul spoke the truth. It is

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the privilege of Christians to do as he suggested. How easy it is to rejoice when everything is going our way, when no problems appear on the horizon, when our bank account is healthy and when the Lord has blessed us with physical fitness. But how prone we are to moan and groan and worry and fret when disaster strikes.

Paul tells us we should rejoice! These things, after all, are only temporal. They will not last forever. There are other more important things with which we should be concerned.

We should rejoice because we have a Saviour. We should rejoice for the many magnanimous promises made us. We should rejoice for the privilege of communion with Him. Paul tells us there is no reason why the Christian should not, at all times, be a truly happy man.

If our status in life changes, if misfortune overtakes us, we have the assurance that the Lord never changes. If all our sources of joy are dried up, speaking of earthly things, yet we as Christians have the assurance that God is still on the throne and He still loves and cares for his own. "Rejoice ... and again I say, Rejoice."

(2) THE KEY VERSE IS PHILIPPIANS 4:7.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

In this verse Paul reminds the believer that all security and happiness can be traced to the Saviour. "Thou wilt keep him in perfect peace whose mind is stayed on thee." (Isaiah 26:3)

When we can go confidently and commit everything into the hands of the Lord, when we can forget all our

anxieties and temporal cares, we will experience true peace, something the world can never give.

No matter how much confidence a man has in his own ability, no matter how much reliance he reposes on his own plans, or on the promises of his fellow man, none of these can bring us the peace which God has to offer to the soul who consigns everything to Him.

Paul so often used in his writings beautiful shades of meaning, which have been lost in translation. Take, for example, the phrase "shall keep." What he wanted to convey to the Philippian Church was that God had guaranteed to guard their minds, even as soldiers keep watch over their particular posts, so that no anxious fears or alarms could get through to them. All that was required of them was that they put their trust in God.

(3) THE KEY FACT: CHRIST IS THE SOURCE OF OUR STRENGTH.

We have in our front yard a beautiful tree. The past several weeks, as was intended by nature, the leaves have been falling to the ground. However, two or three are still hanging tenaciously to the limbs, and will weather whatever storms may beat them. Frosts may bite but they will have no effect.

But wait until spring has come, and the sap has begun to ascend and push its way through every branch and every twig. What will happen? These few leaves will disappear, pushed off by the rising tide of new life.

So it is with us. Those old inveterate habits that belong to our fallen natures are very difficult to get rid of. We battle with them, and try to beat them off, but again and again we are defeated.

But when the Spirit of the Lord fills and possesses us, then these habits disappear almost unconsciously, because death cannot stand before life.

"I can do all things through Christ which strengtheneth me."

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LESSON NUMBER TWO

December 22, 1957

THE GOD-MAN

Philippians 2: Luke 2:8-20

MEMORY TEXT: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matthew 1:21.

The general plan and pattern of the lesson is as follows:

- A. Paul exhorts to spiritual unity and Christ-like humility. Philippians 2:1-4.
- B. Christ's humiliation and exaltation. Philippians 2:5-11.
- C. The herald angels appear to the shepherds with the Gloria in Excelsis. Luke 2:8-14.
- D. The shepherds go to Bethlehem to see the Christ-child. Luke 2:15-20.

(1) THE KEY WORD OF THE LESSON IS "HUMBLED."

In one of the great ecumenical and trinitarian confessions of the early church Christians confess faith in the "humbled" Son of God. The Apostles' Creed says: "And (I believe) in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. . . ." From the time of Christ's conception until He rose again from the dead He was in the State of Humiliation.

The Second Person of the Trinity condescended to a lowly birth from the womb of the earthly virgin mother. The Son of God "humbled" Himself and became poor, that we might become rich. "The foxes have holes, the birds of the air have their nests, but the Son of Man hath not where to lay His head."

He who was conceived by the Holy Ghost was born to sacrifice, to suffer, and to die. The Holy Son of God took

the form of a man, made Himself of no reputation, and bodily appeared to men as unequal with God. Yet He was true God. Out of inestimable love for a sin-sick and dying world came the great mystery of the Christmas Story. He came to save the lost.

In His Humiliation, Christ did not always make use of His Divine omniscience, omnipotence, and omnipresence. All the glory and all the power of the Godhead rested in Christ Jesus, but was not made manifest at all times. This was His Humiliation. And only because of this Humiliation was He the perfect Substitute for sinful man in life and in death.

Then Christ was exalted to the right hand of God the Father from whence He governs and rules all things. Philippians 2: 9-11; Ephesians 1:20-22.

(2) THE KEY VERSE IS PHILIPPIANS 2:8.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Second Person of the Holy Trinity became a man-child on the first Christmas. Then He was found in "fashion as a man." In this way He was obedient to the will of God the Father.

On one occasion Jesus had been speaking with the woman at the well near Sychar. His disciples had gone into town to get something to eat for Him. They returned and asked Him to eat. "But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

Jesus spoke of His obedience to the will of God the Father. This obedience is shown in two aspects. It concerns His vicarious life and death.

First, He obeyed the will of God the Father by becoming man and then living a perfect life as our Substitute. Where we sin He did not. When we are tempted of the devil and our sinful flesh and then succumb to the temptation — we sin. But Christ was tempted and resisted. He led a holy life in our stead.

Second, Christ was obedient to the will of God by dying as our Substitute. "The wages of sin is death." God's punitive Justice is holy and exacting. The penalty for sin is death. We are exempted from payment for sin because Christ obeyed the will of God the Father and passively offered Himself on the Cross. The manger of Bethlehem was the scene which announces to the world the beginning of Him who was to finally go before His slayers as a "sheep before her shearers is dumb . . ." He opened not His mouth.

(3) THE KEY FACT: CHRIST WAS GOD AND MAN IN ORDER TO CARRY OUT THE PLAN OF SALVATION.

"Fear not: for behold, I bring you good tidings of great joy."

"Glory to God in the highest, and on earth peace, good will toward men."

These two verses are the two outstanding gems on the string of pearls of the Christmas story as presented by St. Luke in Chapter 2.

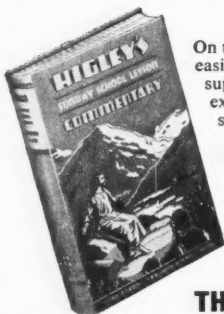
As a result of the Saviour's birth the announcement was good news. His birth meant salvation for an otherwise damned world.

And because Christ came, the middle wall of partition between sinful man and the righteous God was broken down. This was the enmity spoken of in Genesis 3:15. And peace was resolved. Peace replaced enmity. Peace was established between God and man.

This baby born of the virgin was necessarily God in order to satisfy God's demands. He was necessarily man in order that He might substitute in life and death for man.

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LESSON NUMBER THREE

December 29, 1957

CHRISTIAN BROTHERHOOD Philemon

MEMORY TEXT: "And above all these things put on charity, which is the bond of perfectness." Colossians 3:14.

The general plan and pattern of the lesson is as follows:

- A. Paul characterizes Philemon as a man of faith and Christian love. Philemon 4-7.
- B. Paul vindicates the changed Onesimus. Philemon 8-10.
- C. Paul pleads for a gracious reception of Onesimus. Philemon 12-18.

(1) THE KEY WORD OF THE LESSON IS "LOVE."

From the Charity Chapter of the Bible, as it is called, we hear that love suffereth long, is kind, vaunteth not itself, is not easily provoked, beareth all things, and endureth all things.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Corinthians 13:13.

Paul wrote from his own bondage in Rome, to Philemon, a Christian man who lived in Colosse, a town in Asia Minor. Philemon was a member of the local Christian congregation in Colosse.

Philemon had a slave, Onesimus by name, who had run away from his master. Onesimus went to Rome, came in contact with Paul, was converted to Christianity and was of great service to the Apostle in his labors for the Lord.

Paul had persuaded Onesimus that it was his Christian duty to return to his master. A runaway slave paid with his life when he was captured. Paul wrote a letter to Philemon in behalf of Onesimus.

In Paul's prayer life and on his prayer list was the name of Philemon. He had given thanks for him because he, Paul, had heard of his love and faith.

And now Paul appealed to Philemon's Christian love, asking the Colossian master to receive Onesimus with kindness and forgiveness, the most beautiful characteristics of love.

(2) THE KEY VERSE IS PHILEMON 5.

"Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints."

The prerequisite of love is faith. Faith is the beginning of love. Faith is the heart and soul of love.

In Romans 5:12 we read: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

With such sin and death the natural man would not love, but hate. He would not love God. By his very nature he would hate and rebel against God. There can be no alternative. But God's great love in Christ is shown in the Gospel of Jesus Christ and thus faith which justifies is worked by the Holy Spirit.

The instrument is the Word of Reconciliation, the Gospel of Jesus. He who uses the instrument is the Holy Ghost. The soul becomes poor in spirit. Faith is worked. Sainthood is established. The natural outflow is love. Love begets love.

And then other Christians hear about this faith and love, just as Paul heard of Philemon's faith and love toward Christ and toward all the saints.

(3) THE KEY FACT: TRUE FAITH IS A LEVELING FORCE AMONG CHRISTIANS.

"For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

Whedon says: "This is a beautiful apologetic for the fugitive. He sinned, but even his sins are divinely overruled and transformed into an instrument for the good of you both."

Philemon's love for Christ was such that he would understand that Christ loved Onesimus in kind as Christ loved him. So Paul said that Onesimus should be regarded no longer as a slave, but as a brother. See also Matthew 12:46-50.

All who accept Christ are brethren to Him whether they be prisoner, master, slave, Jew, Greek, Black, or White.



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LESSON NUMBER FOUR

January 5, 1958

THE FOUNDATION OF THE CHURCH

Matt. 16:13-19; Eph. 2:19-22;
Col. 1:15-20

MEMORY TEXT: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Colossians 1:18.

The general plan and pattern of the lesson is as follows:

- A. The Saviour asked His disciples testing questions. Matthew 16:13-15.
- B. He received the answer upon which the Church is built. Matthew 16:16-19.
- C. Paul spoke of the earthly sojourn as compared to spiritual and eternal citizenship. Ephesians 2:19.
- D. Paul spoke in metaphorical language about the Church, its foundation, and growth. Ephesians 2:19-20.
- E. Paul spoke of Christ's eternalness, His creation, His Headship of the Church. Colossians 1:15-20.

(1) THE KEY WORD OF THE LESSON IS "ROCK."

Of the many and up-to-date modes of teaching, Jesus also used the Question and Answer method. An example is in the lesson for this Sunday.

Jesus is omniscient. It was not for His own information that He asked the disciples: "Whom do men say that I the Son of man am?"

John the Baptist had been beheaded. Some thought that he had returned from the dead. In Malachi 4:5 his coming had been prophesied by the name "Elijah." Perhaps Christ was this Elijah or was He the Elijah of Mt. Carmel? Perhaps He was one of the other prophets reincarnated!

The question was asked to test the faith of the disciples. "But whom say ye that I am?"

Impetuous and impulsive Peter was the spokesman for the disciples. "Thou art the Christ," he said, "The Son of the living God."

Jesus answered: "Thou art *Petros* and upon this *petra* will I build my Church."

The line of demarcation is drawn sharply in this play on words by the Master. Both *Petros* and *petra* mean rock. The former ending is masculine. The latter is feminine. Christ would build His Church on Rock, not on the wavering, unpredictable, oft erring Peter. It would be built upon the confession of faith which Peter stated and which we still confess: "I believe that thou art the Christ, the Son of the living God," and upon the immovable, indestructible, eternal Rock, Jesus Christ.

We do not build our spiritual edifice on the sands of time, on the sands of fallible and fallacious work-righteousness, on the sands of human philosophies, but on Christ alone. "On Christ, the Solid Rock, I stand. All other ground is sinking sand."

(2) THE KEY VERSE IS EPHESIANS 2:20.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

He whose spiritual life is built on Christ is no longer a sojourner, just traveling through the short years of his earthly lifetime. Rather, he is a citizen of the Kingdom of God.

His foundation is the Apostles and Prophets whose scarlet thread running through the Scriptures was typical of the blood of Jesus Christ. Christ Himself is the Cornerstone of this foundation.

Paul further speaks: "In whom all the building fitly framed together

groweth unto an holy temple in the Lord."

The building is the Church, a body of souls, invisible to the human eye. "The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20-21.

This Church is "called out" by the Holy Spirit. This Church is all believers in Christ. This is the Holy Christian Church, the Communion of Saints.

(3) THE KEY FACT: THE CHURCH IS CHRIST'S.

The Church is made holy by the blood of Christ. "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish."

He bought it with His blood. He wooed it and won it with the words of His sweet Gospel and with His love. It is His beautiful bride whom He so dearly loves.

Christ is also the Head of the Church. Paul visualizes Christ the Head and the Church His body. I Corinthians 12; Romans 12; Ephesians 1:23, 5:30; Colossians 1:24.

He is not only the Church's Foundation but also its Founder. He is the great I AM Who was before Abraham; Who was in eternity before the world commenced and before time began.

He is the Director of the Church as its Head. He plans every detail, inspires each activity and gives needed strength to His Church.

He rules the Church. And more comforting is the simple truth that He rules the world in the interest of the Church. The Church is His.

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LESSON NUMBER FIVE

January 12, 1958

THE HOLY SPIRIT IN THE CHURCH

John 16:1-15; Acts 1:1-14; 2:1-41

MEMORY TEXT: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

The general plan and pattern of the lesson is as follows:

- Christ promised the coming of the comforter. John 16:1-15.
- Christ spoke and commissioned the Church 40 days after His resurrection. Acts 1:1-8.
- Christ ascended into heaven. Acts 1:9.
- The miracle of Pentecost and Peter's preaching ended in the salvation of many souls. Acts 2:1-41.

(1) THE KEY WORD OF THE LESSON IS "POWER."

Jesus said in the words of the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and, lo, I am with you always, even unto the end of the world." In these words He seems to say: (1) I commit to you the work of bringing lost souls to me. (2) You are too weak of yourselves to do this important task. (3) I have the necessary motivation. (4) Go in my power.

This ability is given us in the person of the Holy Spirit, the Third Person of the Holy Trinity, co-equal in glory, majesty, and power, with the Father and the Son. He is God as the Father is God and as the Son is God. He is a real Person. We do not correctly refer to Him in the third person neuter, but in the third person masculine.

It is by His power that mortal writers penned our 66 books of Holy Writ. It is by His power that God raised Christ from the dead. It is by His power through the Word of God that men are regenerated and given the new birth in Jesus Christ.

By the power of the Holy Ghost sinful man is made holy before God and given the newness of life whereby men live in service to their Saviour. The power of the Holy Ghost is that spiritual dynamite which makes the earth of

men's hearts tremble unto a spiritual awakening. By the power of the Spirit the church is built. By the power of the Paraclete the gifts of comfort and peace are bestowed upon the Christian in time of need.

Before His betrayal, arrest, and crucifixion, Jesus promised the advent of the Holy Spirit. Later, on the Mount of Olives, He promised the coming of the Holy Spirit.

The Church would receive such power from the Holy Ghost that it would witness to Christ throughout the world.

(2) THE KEY VERSE IS ACTS 1:8.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

These were the last words from the Master's lips prior to His ascension. He began to rise slowly from the earth. The disciples' heads began to move upward. Their eyes beheld Him directly above them until a cloud enfolded Him. Two angels appeared. They promised His eventual return.

This is the last time men would see Him until His Second Coming. These final words were most vital to the Lord Jesus!

How frequently men speak of the departure of a loved one. When they do they often repeat the loved one's last words. These last words are frequently the most cherished and often the most important.

(3) THE KEY FACT: THE CHURCH FULFILLS ITS PURPOSE BY THE POWER OF THE SPIRIT.

In Acts 2 we read about the miracle of Pentecost. *Pente* indicates 50. Fifty days after the resurrection, ten days after the ascension, the disciples and probably many Christians of the Jerusalem congregation were gathered together to celebrate the Old Testament Feast of Pentecost.

Peter stood up and began to preach one of the most powerful sermons ever delivered. About 3,000 souls were added that day by the washing of regeneration.

Since that day the most learned and the most simple have discussed the con-

troversial subject of speaking in tongues. It was one of the miracles of that day. It contributed to the announcement of God's omnipotence and that God was in Christ.

As a result of this miracle and also that of Peter's Gospel preaching the very purpose of the Church was being fulfilled. The time of Christ's coming is at hand. Until He does come, the period of God's grace is extended in order that the Church might bring lost and condemned sinners to the conscious realization that Jesus Christ is the Saviour. He died for the sins of the world.

It is the power of the Spirit which causes the Church to realize this fact and accept her responsibility of witnessing to Christ, and thus fulfill her purpose.



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